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Advanced Dungeons & Dragons®

Player's Handbook 2nd Edition Rules Supplement

The Complete Barbarian's Handbook



Advanced Dungeons & Dragons®

Player's Handbook **2nd Edition** Rules Supplement

The Complete **Barbarian's** Handbook

by Rick Swan



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We must, however, acknowledge, as it seems to me, that man with all his noble qualities . . . still bears in his bodily frame the indelible stamp of his lowly origins.

—Charles Darwin (1809–1882)

The Complete Barbarian's Handbook examines some of the most primitive inhabitants of the AD&D® game multiverse. These are the men and women of the wilderness who confront nature on her own terms in a never-ending struggle for survival. They make weapons from bones, use animal skins for currency, and worship the spirits of their dead ancestors. Cut off from the civilized world, they have never seen a castle, a steel sword, or a gold piece.

In a broad sense, barbarians are the consummate outsiders, their technology, economics, and theology perceived as crude, even backwards. But barbarians are by no means unthinking animals. They have established thriving communities in which to raise their families and preserve their traditions. They have created useful tools and impressive works of art. Their rich cultures have flourished for hundreds, thousands, even millions of years.

The Barbarian Heritage

What constitutes a barbarian society? Though each has an identity of its own, all have several factors in common.

First, barbarians occupy terrain that others would find uninhabitable: dense jungles, barren plains, frigid mountains, and impenetrable swamps. They are isolated socially as well as physically, unaffected by the raging wars, the political machinations, and the great inventions of the civilized world.

Second, because their homelands are generally unsuited for agriculture, barbarians depend on hunting and gathering for sustenance. Because it takes a lot of space to sustain this type of lifestyle, populations tend to be small.

Third, barbarians must make do with simple

skills and natural materials. They make axes from stone, not steel. They have fire, but no forges. They have only the most basic understanding of carpentry, leatherworking, and seamanship. Blacksmithing, mining, and engineering are alien to their world.

Finally, barbarians focus their efforts on staying alive. So important is sheer survival—finding food, placating hostile spirits, and staving off threats from monsters and rival tribes—they have little time for anything else. There are no barbarian cities; they establish small villages or travel their territories in search of new sources of food. They settle disputes with force or negotiation instead of formal laws. And they have no written language, communicating instead with speech and gestures.

About This Book

In this book we look at two basic archetypes: the barbarian fighter and the shaman. (Wizards and rogues generally aren't associated with barbarian cultures. A wizard's background tends to be more sophisticated, and most rogues develop in urban settings). Consider these archetypes classes of the warrior and priest groups described in the *Player's Handbook*. Though barbarian fighters and shamans have much in common with their parent groups, they also have their own limitations and advantages, which we explore at length in Chapter 1.

Elsewhere, we examine the armor, weapons, and proficiencies available to barbarian fighters and shamans. We probe their personalities and analyze their roles in their homelands and in adventuring parties. We study their attitudes toward religion and magic, paying special attention to the significance of dreams, ancestors, and superstitions. We also look at new character kits like the bloodthirsty Wizard Slayer, the lumbering Brute, and the mysterious Dreamwalker.

Although the Dungeon Master will find much of interest in these pages, this book is primarily





intended for players. Like all supplemental material, every section, every rule, and every idea is **optional**. Use what you like; disregard the rest. With a little experimenting and embellishments of your own, *The Complete Barbarian's Handbook* will expand your campaign in unexpected and exciting directions.

Before We Proceed . . .

. . . a few more points for your consideration.

Historical Precedence

In this book we draw on a period of real-world history ranging from the Old Stone Age (from 1,000,000 to 8,000 BC) to the beginnings of the Viking era (roughly AD 800). Look closely, and you'll find allusions to a variety of cultures. But although inspired by history, ours is a fantasy world, where warriors wield feathered spears that fly like eagles, and sorcerers wear masks that turn them into serpents. Historical cavemen didn't live with dinosaurs, but yours might. Don't feel constrained by actual events; let your imagination soar!

1st Edition Barbarians

The material in *The Complete Barbarian's Handbook* is based on the AD&D® 2nd Edition rules. Players using the 1st Edition *Player's Handbook* and *DUNGEON MASTER® Guide* should ignore chapter references in this text.

The barbarian character first appeared in *Unearthed Arcana*, based on the original game rules. The *Unearthed Arcana* guidelines no longer apply; they've been reworked to comply with the 2nd Edition rules and incorporated in various sections throughout this book.

Proficiencies

The concepts in the handbook draw on the weapon and nonweapon proficiency rules introduced in Chapter 5 of the 2nd Edition *Player's Handbook*. If you aren't familiar with these rules, review them before continuing.

Character Sheets

In the back of this book are custom character sheets for barbarian fighters and shamans, along with a sheet for creating new kits. Use these to record all the pertinent game information for barbarian characters, and to minimize time spent referring to rulebooks during play. You may photocopy the character sheets for personal use.

Character Creation

Let's start with the numbers—the raw data that defines a barbarian and distinguishes him from other characters. This chapter compiles all of the statistics, adjustments, and level progressions pertaining to barbarian fighters and shamans, including the relevant material from the *Player's Handbook* and *DUNGEON MASTER Guide*. Regardless of their personalities and backgrounds, all barbarian characters share these fundamentals.

Some play groups use barbarian as shorthand for "barbarian fighter." For clarity, we use barbarian fighter and shaman throughout this book.

The Barbarian Fighter

The barbarian fighter's extraordinary stamina and physical skills let him survive in the most punishing environments. He relies on muscle and wits, overcoming hardships with brute force and sheer determination. His weapons are crude, his tactics unsophisticated, but his passion and courage makes him the match of any warrior.

Requirements

Barbarian fighters require exceptional strength and endurance, reflected in their ability qualifications.

Table 1: Class Qualifications

Ability Requirements

Strength 12

Dexterity 9

Constitution 12

Prime Requisites

Strength

Constitution

Races Allowed

Human

Alignments Allowed *

Lawful Good

Lawful Neutral

Neutral

Neutral Good

Chaotic Good

- * The DM may allow non-player characters to have any alignment. But to promote cooperation among the party members and to retain the sense of ethics common to most barbarian adventurers, we recommend that player characters stick with these choices. See Chapter 2 for more about alignments.

To generate the statistics for a barbarian fighter, we suggest Method V or VI from Chapter 1 of the *Player's Handbook*. If the DM approves, you may roll 1d12 on Table 2 and use the indicated statistics.

Table 2: Barbarian Fighter Pregenerated Ability Scores

D12 Roll	Str	Dex	Con	Int	Wis	Cha
1	13	18	15	7	11	9
2	15	15	13	9	9	10
3	12	9	18	11	14	11
4	14	17	12	15	10	8
5	16	14	16	13	8	10
6	12	16	13	8	12	15
7	17	9	12	16	13	9
8	18*	9	15	12	7	12
9	13	15	12	7	15	7
10	17	13	15	9	7	11
11	16	10	12	8	13	16
12	12	12	17	10	15	8

- * Roll percentile dice to determine the character's exceptional Strength score



Level Advancement

Barbarian fighters advance in level at a slower rate than standard warriors. They also use 12-sided dice to determine their hit points, receiving 1d12 hit points per level up to 9th, then gaining 3 hit points for every additional level. Table 3 lists these advancement rates, along with the corresponding THAC0 scores (the number rolled on 1d20 to hit Armor Class 0).

Two adjustments also apply:

- A barbarian fighter whose Strength and Constitution scores are *both* 16 or more receives a 10% bonus to all earned experienced points.
- A barbarian with an unusually high Constitution score receives a hit point adjustment as a warrior. A score of 17 gives a +3 bonus per hit die. A score of 18 gives a +4 bonus.

Table 3: Experience Levels

Level	XP Needed	Hit Dice (d12)	THAC0
1	0	1	20
2	2,250	2	19
3	4,500	3	18
4	9,000	4	17
5	18,000	5	16
6	36,000	6	15
7	75,000	7	14
8	150,000	8	13
9	300,000	9	12
10	600,000	9+3	11
11	900,000	9+6	10
12	1,200,000	9+9	9
13	1,500,000	9+12	8
14	1,800,000	9+15	7
15	2,100,000	9+18	6
16	2,400,000	9+21	5
17	2,700,000	9+24	4
18	3,000,000	9+27	3
19	3,300,000	9+30	2
20	3,600,000	9+33	1

Table 4 indicates the barbarian fighter's proficiency slot allowances and saving throws by level.

Table 4: Level Improvements

Level	Prof.		Saving Throws				
	W	N/W	PPDM	RSW	PP	BW	SP
1	4	3	14	16	15	17	17
2	4	3	14	16	15	17	17
3	5	4	13	15	14	16	16
4	5	4	13	15	14	16	16
5	5	4	11	13	12	13	14
6	6	5	11	13	12	13	14
7	6	5	10	12	11	12	13
8	6	5	10	12	11	12	13
9	7	6	8	10	9	9	11
10	7	6	8	10	9	9	11
11	7	6	7	9	8	8	10
12	8	7	7	9	8	8	10
13	8	7	5	7	6	5	8
14	8	7	5	7	6	5	8
15	9	8	4	6	5	4	7
16	9	8	4	6	5	4	7
17	9	8	3	5	4	4	6
18	10	9	3	5	4	4	6
19	10	9	3	5	4	4	6
20	10	9	3	5	4	4	6

Proficiency Abbreviations

W = Weapon proficiency slots

N/W = Nonweapon proficiency slots

Saving Throw Abbreviations

PPDM = Paralyzation, Poison, or Death Magic

RSW = Rod, Staff, or Wand

PP = Petrification or Polymorph

BW = Breath Weapon

SP = Spell

Movement

Barbarian fighters have a base movement rate of 15.

Barbarians are also capable of carrying heavy loads more efficiently than other characters. Using the optional Encumbrance rules from



Chapter 6 of the *Player's Handbook*, the barbarian gains a +3 bonus for determining the movement rate while encumbered.

For instance, a human barbarian fighter with 18/56 Strength would be able to carry a maximum weight of 305 lbs. and have a movement rate of 4.

Note that the barbarian's ability to move faster while carrying a heavy load does not grant the barbarian a bonus to the amount of weight he can carry.

Armor and Weapons

Table 5 lists armor types available to the barbarian fighter, along with weights and costs. Costs are given as reference only; barbarian societies rarely use money (see Chapter 2). A character using a shield receives a -1 Armor Class bonus (for example, padded armor plus a shield gives an effective AC of 7).

In general, barbarians wield only weapons made of stone, wood, bone, or similarly crude materials. Because they lack the knowledge to create sophisticated weapons like crossbows and mancatchers, they're usually limited to the following choices:

- Axe (hand, battle, and throwing)
- Blowgun (barbed dart and needle)
- Bow (short; flight arrows)
- Club
- Dagger
- Dart
- Harpoon
- Javelin
- Knife
- Quarterstaff
- Sling (stones only)
- Spear

The DM may augment this list with any of the new weapons described in Chapter 5. He may also forbid a barbarian from using weapons

inconsistent with his cultural background. For instance, a barbarian may come from a remote island where blowguns were never developed. An arctic barbarian may have no experience with slings. See Chapter 5 for more about weapon restrictions and variants.

As a barbarian increases in level, he can make more than one attack per round, shown in Table 6.

Table 5: Barbarian Armor

Type*	AC	Cost (gp)	Weight (lbs.)
Padded	8	4	10
Leather	8	5	15
Studded Leather	7	20	25
Hide	6	15	30

* See Chapter 5 for descriptions of materials and construction.

Table 6: Attacks Per Round

Level	Attacks/Round
1-6	1/round
7-12	3/2 rounds
13+	2/round

A barbarian may fight with two weapons at the same time, provided that the secondary weapon is smaller and lighter than the main weapon. He may make one additional attack per round beyond the normal limit. For instance, a 13th-level barbarian using one weapon attacks twice per round (see Table 6). Wielding two weapons, he may make three attacks (two with the main weapon, one with the secondary weapon). When using two weapons simultaneously, the barbarian suffers penalties on both weapons' attack rolls, as indicated on Table 7.



Table 7: Two-Weapon Attack Penalties

DEX Score	Main Weapon Penalty	Second Weapon Penalty
1	-8	-10
2	-6	-8
3	-5	-7
4	-4	-6
5	-3	-5
6-15	-2	-4
16	-1	-3
17-18	0	-2

Physical Abilities

All barbarian fighters have a special aptitude for leaping, springing, protecting their backs, and climbing. As shown on Tables 8 and 9, these abilities improve as the barbarian rises in level.

Leaping and Springing. The barbarian fighter is skilled at making leaps (horizontal jumps) and springs (vertical jumps). To make a running

leap or spring, he must have a running start of at least 20 feet in a straight line; less than this, and the best he can do is a standing leap or spring. Standing leaps and springs are made from stationary positions.

Table 8 indicates the horizontal distances (for leaps) and vertical distances (for springs) for barbarian fighters of various levels. Distances are expressed in feet. Roll the die separately for each leap or spring.

Back Protection. Table 9 shows the barbarian fighter's chance of detecting an attack from behind, made by any character or creature. If the barbarian successfully detects the attack, he avoids it. Additionally, the barbarian is entitled to counter-attack the attacker immediately, even if the barbarian already attacked that turn.

Example: Grog the barbarian makes a club attack against a lizard man, while an ogre attempts to attack Grog from behind. After resolving his attack on the lizard man, Grog





makes a back detection roll and succeeds; therefore, the ogre receives no special attack bonuses for attacking from behind. The ogre makes a normal attack against Grog; Grog is allowed a “free” counter-attack against the ogre. All of this occurs in the same round.

Climbing. The barbarian fighter can climb walls and other surfaces—including ledges, cliffs, and trees—without the aid of tools. Table 9 indicates success chances. This skill works like the thief’s *climb walls* ability.

Table 8: Leaping and Springing Distances

Level	Running		Standing	
	Leap	Spring	Leap	Spring
1	3d6+1	1d6	2d4	1d4
2	3d6+2	1d6+1	2d4+1	1d4+1
3	3d6+3	1d6+1	2d4+1	1d4+1
4	3d6+4	1d6+2	2d4+2	1d4+2
5	3d6+5	1d6+2	2d4+2	1d4+2
6	3d6+6	1d6+3	2d4+3	1d4+3
7	3d6+7	1d6+3	2d4+3	1d4+3
8	3d6+8	1d6+4	2d4+4	1d4+3
9	3d6+9	1d6+4	2d4+4	1d4+3
10	3d6+10	1d6+5	2d4+5	1d4+3
11	3d6+11	1d6+5	2d4+5	1d4+3
12	3d6+12	1d6+6	2d4+6	1d4+3
13	3d6+13	1d6+6	2d4+6	1d4+3
14	3d6+14	1d6+6	2d4+7	1d4+3
15	3d6+15	1d6+6	2d4+7	1d4+3
16+	3d6+16	1d6+6	2d4+8	1d4+3

All distances are in feet. The DM should feel free to add in adjustments to these abilities based upon the barbarian’s encumbrance and other factors.

Table 9: Back Detection and Climbing Chances

Level	Back Detection	Climbing
1	15%	60%
2	20%	65%
3	25%	70%
4	30%	75%
5	35%	80%
6	40%	85%
7	45%	90%
8	50%	95%*
9	55%	95%
10	60%	95%
11	65%	95%
12	70%	95%
13	75%	95%
14	80%	95%
15	85%	95%
16	90%	95%
17+	95%*	95%

* Maximum percentile score

The Shaman

The shaman is a primitive spellcaster, drawing magical energies from ancestral spirits, a unique pantheon of deities, or, like a druid, from nature itself. His intimate knowledge of the supernatural makes him not only a gifted healer and soothsayer, but a fearsome combatant.

Requirements

Table 10 lists the requirements for a shaman. Table 11 offers randomly determined ability scores.



**Table 10: Class Qualifications
Ability Requirements**

Dexterity 9
Constitution 12
Wisdom 12

Prime Requisites

Wisdom
Constitution

Races Allowed

Human

Alignments Allowed*

Lawful Good
Lawful Neutral
Neutral
Neutral Good
Chaotic Good

* Unless the DM rules otherwise, players should choose one of these alignments for shaman PCs. NPCs may have any alignment.

Level Advancement

Shamans receive 1d10 hit points per level up to 9th, then 2 extra points for every additional level. Table 12 shows their advancement rates and THAC0 scores.

Note the following:

- A shaman earns a 10% bonus to earned experience points if both Constitution and Wisdom scores are 16 or more.
- A shaman with a Constitution score of 16 or more receives a +2 bonus per hit die. However, this bonus no longer applies at 10th level and above.

**Table 11: Shaman Pregenerated
Ability Scores**

D12 Roll	Str	Dex	Con	Int	Wis	Cha
1	10	17	13	15	12	12
2	8	15	12	13	16	10
3	17	9	16	12	12	14
4	11	15	12	14	14	16
5	8	16	14	8	15	13
6	11	10	17	7	16	9
7	12	15	15	9	12	15
8	15	9	14	11	17	11
9	11	12	16	13	16	9
10	9	13	15	9	15	11
11	13	10	11	8	18	10
12	10	16	12	10	14	17

Movement

Shamans have a base movement rate of 15.

Barbarians are also capable of carrying heavy loads more efficiently than other characters. Using the optional Encumbrance rules from Chapter 6 of the *Player's Handbook*, the barbarian gains a +3 bonus for determining the movement rate while encumbered.

For instance, a shaman with 16 Strength would be able to carry a maximum weight of 195 lbs. and have a movement rate of 4.

Note that the shaman's ability to move faster while carrying a heavy load does not grant the barbarian a bonus to the amount of weight he can carry.

Armor and Weapons

Shamans wear the same armor types as barbarian fighters (Table 5). They are restricted in their selection of weapons as is a cleric: No edged weapons can be used unless the shaman worships a Power who allows their use.

With the DM's permission, a shaman may worship a mythos that has specific weapon requirements. For example, a nature deity might require his clerics to wield clubs and bows; a



war deity might require spears and axes.

Unlike barbarian fighters, shamans can't make multiple attacks in the same round, nor may they attack with two weapons at the same time.

Physical Abilities

Shamans are exceptionally skilled at leaping, springing, protecting their backs, and climbing. But as indicated on Tables 14 and 15, they're not quite as adept as barbarian fighters.

Spells

Shamans have access to a limited number of spheres. If the DM allows a shaman to worship a specific mythos, additional sphere limitations may apply. A nature deity, for instance, may allow major access only to the animal and plant spheres. Some deities may allow spells normally denied to shamans; a fire deity might give major access to the sun and elemental spheres but deny access to the charm and necromantic spheres.

Table 12: Experience Levels

Level	XP Needed	Hit Dice (d10)	THAC0
1	0	1	20
2	1,500	2	20
3	3,000	3	20
4	6,000	4	18
5	13,000	5	18
6	27,500	6	18
7	55,000	7	16
8	110,000	8	16
9	225,000	9	16
10	450,000	9+2	14
11	675,000	9+4	14
12	900,000	9+6	14
13	1,125,000	9+8	12
14	1,350,000	9+10	12
15	1,575,000	9+12	12
16	1,800,000	+14	10
17	2,025,000	9+16	10
18	2,250,000	9+18	10
19	2,475,000	9+20	8
20	2,700,000	9+22	8

Table 13: Level Improvements

Level	Prof.		Saving Throws				
	W	N/W	PPDM	RSW	PP	BW	SP
1	2	4	10	14	13	16	15
2	2	4	10	14	13	16	15
3	2	5	10	14	13	16	15
4	3	5	9	13	12	15	14
5	3	5	9	13	12	15	14
6	3	6	9	13	12	15	14
7	3	6	7	11	10	13	12
8	4	6	7	11	10	13	12
9	4	7	7	11	10	13	12
10	4	7	6	10	9	12	11
11	4	7	6	10	9	12	11
12	5	8	6	10	9	12	11
13	5	8	5	8	9	11	10
14	5	8	5	8	9	11	10
15	5	9	5	8	9	11	10
16	6	9	4	8	7	10	9
17	6	9	4	8	7	10	9
18	6	10	4	8	7	10	9
19	6	10	2	6	5	8	7
20	7	10	2	6	5	8	7

Proficiency Abbreviations

W = Weapon proficiency slots

N/W = Nonweapon proficiency slots

Saving Throw Abbreviations

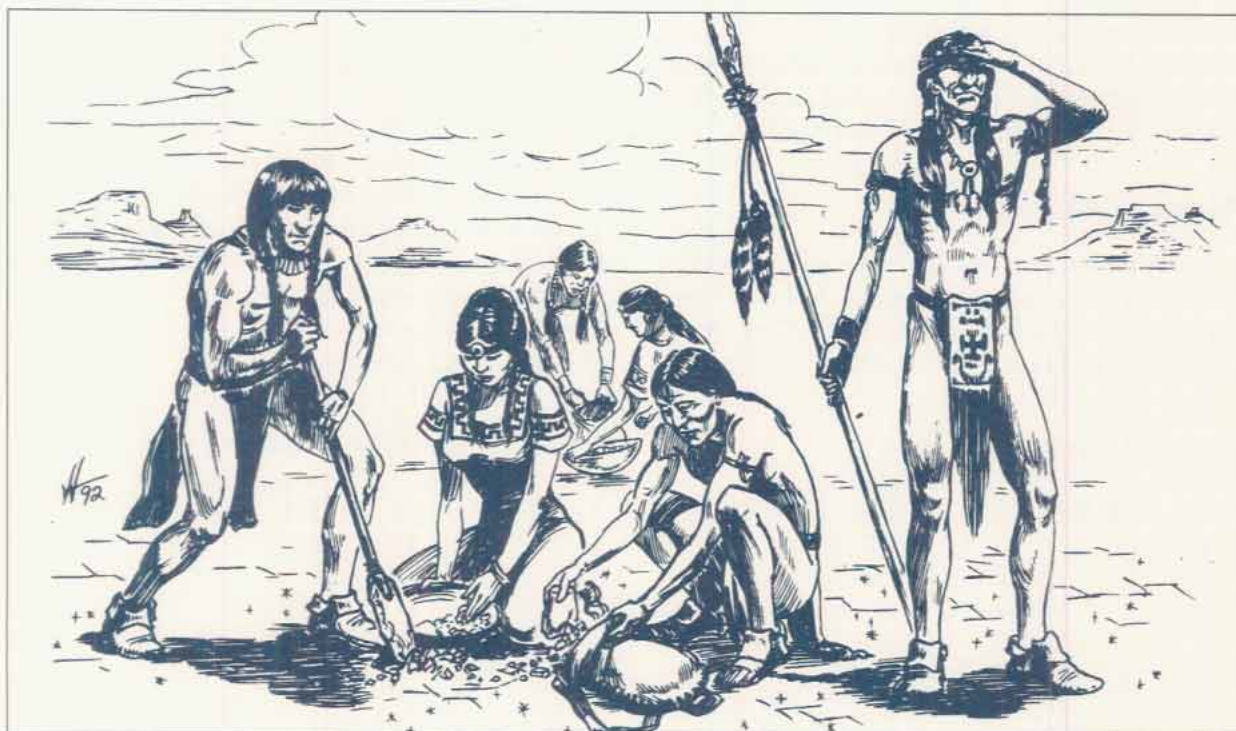
PPDM = Paralyzation, Poison, or Death Magic

RSW = Rod, Staff, or Wand

PP = Petrification or Polymorph

BW = Breath Weapon

SP = Spell



Major access: All, animal, combat, divination, healing, plant.

Minor access: Charm, elemental, necromantic, protection, sun, weather.

No access: Astral, creation, guardian, summoning.

The following restrictions also apply:

- Shamans don't get bonus spells for high Wisdom scores.
- Because they can't read or write, shamans can't use clerical scrolls. Additional limitations on magical items appear in Chapter 2.

Turning Undead

Generally, shamans have no power over the undead. However, if the shaman's tribe worships a deity from *The Complete Priest's Handbook* that allows its clerics to turn or command undead, the shaman can do so, but at an effective level two levels less than a standard priest.

Also, whereas the standard cleric uses a holy

symbol to turn undead, the barbarian must focus his power through an enchanted object called a talisman (Chapter 2 gives details about barbarian talismans). A shaman of 1st or 2nd level has no chance to turn undead creatures; once the shaman reaches 3rd level, however, he may attempt to turn undead normally (see Table 17).

After the undead is selected, the player rolls 1d20 and consults the appropriate column on Table 17. Note that shamans turn undead as clerics who are two levels lower. A result equal to or greater than the listed number indicates success. A "T" means the attempt succeeds automatically; no roll is necessary. A "D" means the undead is destroyed. A dash means the shamans has no chance to turn that type of undead.

If successful, the cleric can continue to turn undead of that type in later rounds. If the turning attempt fails, that type of undead can no longer be turned by that cleric in that encounter. Shaman may try to turn different type of undead on the following round.



Table 14: Leaping and Springing Distances

Level	Running Leap	Running Spring	Standing Leap	Standing Spring
1	2d6+1	1d3	1d6	1d3
2	2d6+2	1d3+1	1d6+1	1d3
3	2d6+3	1d3+1	1d6+1	1d3
4	2d6+4	1d3+2	1d6+2	1d3+1
5	2d6+5	1d3+2	1d6+2	1d3+1
6	2d6+6	1d3+3	1d6+3	1d3+2
7	2d6+7	1d3+3	1d6+3	1d3+2
8	2d6+8	1d3+4	1d6+4	1d3+2
9	2d6+9	1d3+4	1d6+4	1d3+2
10	2d6+10	1d3+5	1d6+5	1d3+2
11	2d6+11	1d3+5	1d6+5	1d3+2
12	2d6+12	1d3+6	1d6+6	1d3+2
13	2d6+13	1d3+6	1d6+6	1d3+2
14	2d6+14	1d3+6	1d6+7	1d3+2
15	2d6+15	1d3+6	1d6+7	1d3+2
16+	2d6+16	1d3+6	1d6+8	1d3+2

All distances are in feet. The DM should feel free to add in adjustments to these abilities based upon the barbarian's encumbrance and other factors.

Homeland Terrain

Because barbarians live in isolated societies, they don't know much about the rest of the world. A barbarian who grew up in the jungle may have no idea what a mountain looks like. A barbarian from a desert society may never have seen a forest. Although such isolation burdens the barbarian with cultural and intellectual handicaps, it also fosters an intimate knowledge of his home environment. Whenever a barbarian operates in an area similar to his homeland, he automatically gains several special benefits.

Let's define a few terms:

Table 15: Back Detection and Climbing Chances

Level	Back Detection	Climbing
1	5%	30%
2	9%	35%
3	13%	40%
4	17%	46%
5	21%	52%
6	25%	58%
7	29%	64%
8	34%	71%
9	39%	78%
10	44%	85%
11	49%	92%
12	54%	95%*
13	60%	95%
14	66%	95%
15	72%	95%
16	78%	95%
17	84%	95%
18	90%	95%
19+	95%*	95%

* Maximum percentile score

Homeland refers to the specific area of the campaign world where the barbarian grew up. It's a place, not a description, usually designated by a proper name. For example, a barbarian in the FORGOTTEN REALMS® setting might have the Great Glacier as his homeland. The homeland of a DRAGONLANCE® setting barbarian might be the Great Moors. It's not absolutely necessary for a barbarian to choose a name for his homeland—it's possible that a barbarian hails from a region so remote that it doesn't *have* a name—as long as the DM knows the location.

Homeland terrain refers to the general topography and climate of the homeland. It's a descriptive term, not a proper name, that suggests both climate and topography. The homeland terrain of a Great Moors barbarian would be "swamp." The homeland terrain of a Great



Glacier barbarian would be “arctic.” Every barbarian *must* have a homeland terrain.

Outworld refers to all parts of the world other than the barbarian’s homeland. To a Great Glacier barbarian, the outworld comprises the entirety of the Forgotten Realms except the Great Glacier. To a Great Moors barbarian, the outworld consists of every part of Krynn except the Great Moors.

Table 16: Shaman Spell Progression

Level	1	2	3	4	5	6*	7**
1	1	-	-	-	-	-	-
2	2	-	-	-	-	-	-
3	2	1	-	-	-	-	-
4	3	2	-	-	-	-	-
5	3	2	1	-	-	-	-
6	3	3	2	-	-	-	-
7	3	3	2	1	-	-	-
8	3	3	3	2	-	-	-
9	4	4	3	2	1	-	-
10	4	4	3	3	2	-	-
11	5	4	3	3	2	1	-
12	6	5	5	3	2	2	-
13	6	6	6	4	2	2	-
14	6	6	6	5	3	2	1
15	6	6	6	6	4	2	1
16	7	7	7	6	4	3	1
17	7	7	7	7	5	3	2
18	8	8	8	8	6	4	2
19	9	9	8	8	6	4	2
20	9	9	9	8	7	5	2

* Usable only by shamans with 17 or greater Wisdom.

** Usable only by shamans with 18 or greater Wisdom.

Choosing a Homeland Terrain

Choose a homeland terrain while creating your barbarian fighter or cleric. All choices are subject to the DM’s approval. Once selected, a

homeland terrain never changes.

In theory, any combination of geographic and climatic features could serve as a homeland terrain. For convenience, it’s best to confine the choices to a few general categories, such as desert, arctic, jungle, forest (temperate or cold woodlands), mountains (high rocky peaks with sparse vegetation), hills (highlands, which may or may not be forested), plains, and swamp. The DM may augment this list with any unusual terrain types found in the campaign world, such as aquatic (oceans, rivers, coasts) or subterranean. In the SPELLJAMMER® campaign setting, the barbarian’s homeland terrain could be outer space!

With permission from the DM, players may narrow these definitions to make them more precise. A forest homeland terrain might be a temperate forest (comfortable temperatures, lush vegetation, wide variety of animals) or a cold forest (adjacent to a polar region, near-frigid temperatures, coniferous trees, scarce game). Aquatic could be freshwater aquatic or temperate saltwater aquatic. For most campaigns, such precision isn’t necessary. Assume that a barbarian with a forest homeland terrain is equally comfortable in a variety of woodland environments.

If a homeland consists of two or more contrasting geographic areas, choose the dominant one for the homeland terrain. If a barbarian hails from a mountainous territory dotted with a few forests, choose mountain. If he dwells in a swamp edged by a jungle to the north and a string of hills to the south, use swamp.

The choice of homeland terrain is usually obvious, especially if the player already has a background in mind for his barbarian, or if the DM has established barbarians in a particular location in his campaign world. But if you’re not sure which terrain type applies, consider the following:

Isolation. Barbarian cultures tend to develop in inaccessible areas that outworlders find difficult or impossible to reach. Therefore, barbar-



Table 17: Turning Undead

Type or Hit Dice of Undead	Level of Shaman									
	3	4	5	6	7	8	9	10-11	12-13	14+
Skeleton/1 HD	10	7	4	T	T	D	D	D*	D*	D*
Zombie	13	10	7	4	T	T	D	D	D*	D*
Ghoul/2 HD	16	13	10	7	4	T	T	D	D	D*
Shadow/3-4 HD	19	16	13	10	7	4	T	T	D	D
Wight/5 HD	20	19	16	13	10	7	4	T	T	D
Ghast	-	20	19	16	13	10	7	4	T	T
Wraith/6 HD	-	-	20	19	16	13	10	7	4	T
Mummy/7 HD	-	-	-	20	19	16	13	10	7	4
Spectre/8 HD	-	-	-	-	20	19	16	13	10	7
Vampire/9 HD	-	-	-	-	-	20	19	16	13	10
Ghost/10 HD	-	-	-	-	-	-	20	19	16	13
Lich/11+ HD	-	-	-	-	-	-	-	20	19	16
Special**	-	-	-	-	-	-	-	-	20	19

* An additional 2d4 creatures of this type are turned.

** Special undead include unique creatures, free-willed undead of the Negative Material plane, outer planes undead, and certain Greater and Lesser powers.

ians are more likely to live in high mountains than low hills, torrid deserts than lush plains, dense jungles than light forests.

Animal Species. If you've been thinking about what the barbarian wears or what materials he uses to make weapons, you should have an idea of the animals that live in his homeland. If he uses ivory arrowheads, for instance, he probably shares his terrain with elephants or walruses. List a few species that live in the barbarian's homeland, then see if an appropriate terrain suggests itself.

Random Selection. If all else fails, you can randomly select a homeland terrain for your barbarian by rolling 1d20 on Table 18. Note that this table reflects the likelihood of barbarians appearing in various terrain types rather than the actual distribution of geographies in a typical campaign world.

Table 18: Homeland Terrain

D20 Roll	Homeland Terrain
1	Arctic
2-3	Desert
4	Cold forest
5-6	Temperate forest
7-8	Hills
9-12	Jungle
13-15	Mountain
16-17	Plain
18	Swamp
19	Unusual (such as subterranean or aquatic)
20	DM's choice

Homeland Terrain Advantages

Barbarian fighters and shamans have the following advantages when operating in their



homeland terrain:

Survival. A barbarian is inherently skilled at surviving in the extreme conditions associated with his homeland terrain. In game terms, he automatically has the survival proficiency in his homeland terrain, at no cost in proficiency slots.

In unusually difficult or demanding situations, the DM may require a survival check (equivalent to an Intelligence check). If the barbarian rolls less than or equal to his Intelligence score on 1d20, he succeeds in his efforts, with these results:

- He knows the fundamental precautions necessary to survive in his homeland terrain. A desert barbarian realizes that the best time to find water is shortly after dawn, when dew collects under plant leaves and the cawing of birds signals the location of puddles. A jungle barbarian knows that two small fires are better than one large fire; smaller fires are easier to control and are less likely to spread. This knowledge doesn't guarantee a barbarian's survival; it merely improves his chances. A DM who isn't sure if the barbarian knows certain survival lore may require a survival check.
- A successful survival check enables him to find enough food to feed himself and one other character, providing sufficient food is available. He may make a separate check to locate enough water to keep himself and a companion alive for 24 hours, again assuming that water is available. He may attempt each check once per day.
- By careful observation, he can interpret subtle changes in his environment that allow him to anticipate natural disasters. A plains barbarian recognizes the distinctive howl of a wolf that precedes an earthquake. A mountain barbarian becomes aware of an impending rock slide by the way pebbles tumble down a slope. The DM may require a survival check to confirm a barbarian's observations.

Hiding. A barbarian automatically has the hiding proficiency (described in Chapter 4) in his homeland terrain; no proficiency slots are needed.

Surprise. A barbarian can move with such stealth in his homeland terrain that opponents suffer a -2 penalty to their surprise die rolls. To move stealthily, the barbarian must be alone, or his party must consist entirely of barbarians, elves, or halflings, none of whom are wearing metal armor.

Tracking. A barbarian automatically has the tracking proficiency in his homeland terrain. This proficiency is described in Chapter 5 of the *Player's Handbook*. (For more detail about tracking modifiers and identification checks, consult *The Complete Ranger's Handbook*.)

Animal Lore. A barbarian automatically has this proficiency, described in the *Player's Handbook*, for all species native to his homeland terrain.

Intelligence and Charisma Limits

Although there are no fixed maxima for a barbarian's Intelligence and Charisma scores, the DM may wish to simulate his cultural limitations by imposing a penalty from -2 to -6 (determined by the DM) to all Intelligence and Charisma checks made in the outworld. The barbarian uses his normal scores for checks in his homeland.

Special Characteristics

Regardless of their backgrounds and cultures, all barbarians have qualities that distinguish them from other characters. In this chapter we take a closer look at their alignments, how they regard magic, and how they use money. We go over some rules for language, strongholds, and followers. Finally, we discuss how barbarians react to outworlders and how they use their special physical abilities.

Alignment

Just as it does for an outworlder, alignment serves as a moral compass for the barbarian, establishing guidelines for ethical decisions. In the outworld, alignments are often defined in terms of laws and governments; lawful characters respect laws, evil character flaunt them. Barbarians, however, have no written laws or formal governments. They maintain order through custom, consensus, and the whims of their leaders. Consequently, barbarians define alignments by different standards.

Most barbarian societies share the same basic concepts of good and evil. Good actions tend to minimize hostility and promote the welfare of the group; defending the weak, telling the truth, and caring for the sick are universal expressions of goodness. Evil actions tend to promote hostility and benefit the individual at the expense of the group; acts of intentional cowardice, unjustified murder, and wanton destruction are universal expressions of evil.

Although barbarians agree about the general principles, fine distinctions vary from culture to culture. What constitutes a socially acceptable action in one society may be a reprehensible offense in another. Consider two societies, one of which recognizes individual ownership (each hunter owns his own spear), the second with no conception of private property (all tribe members own all spears). Barbarians from the first society consider theft an evil act. Barbarians from the second, however, have no conception of theft; there's nothing immoral about taking whatever you like.

In the game, a barbarian who adheres to the moral strictures of his culture does not violate alignment, even if those strictures run counter to the customs of the outworld. A lawful barbarian from a culture without private property may feel perfectly justified in snatching an apple from a vendor's cart without paying for it. He may be punished by the officials—or beaten by the vendor—but he has not violated his alignment. Once he figures out that snatching apples is unacceptable behavior, he probably refrains from repeating the same offense. This newfound restraint, however, arises not from a revised code of ethics, but from his desire to stay out of trouble. A barbarian of good alignment tends to respect the beliefs of others, no matter how illogical or baffling they might be.

When designing a barbarian, give some thought to the moral principles inherent in his culture; Chapter 6 offers some suggestions. With the DM's help, decide how the character's principles conform to his alignment. How does he distinguish a just from an unjust action? How does he relate to leaders? Does he recognize private property? Does he consider certain lives to be more valuable than others? In what situations are killing acceptable? How do his religious beliefs affect his moral outlook?

Following are alignment definitions for a typical barbarian culture. You may use them as given, or adjust them to fit the barbarians in your campaign. By way of illustration, the parenthetical material describes how a barbarian of that alignment might react when his tribe competes with a rival for a cornfield in a time of famine.

Lawful good. To this barbarian, all life is precious. Killing is acceptable only for survival, self-defense, and in defense of the tribe. He works to benefit his entire group and advocates for the weakest members. He follows the commands of the group leader, presuming the leader shares his lawful outlook. (Grog assists his leader in forging a compromise with the rival leader, seeking a solution that will benefit both tribes equally.)



Lawful neutral. This barbarian strives to maintain order by obeying the leader of his group. The leader's alignment is secondary in importance to his decisiveness; the character follows all commands, regardless of their consequences. The leader's enemies are his enemies; the leader, not the character, determines the difference between right and wrong. (If the leader decides that the rival tribe can help themselves to the corn, Grog relays the decision to the rival leader. If the leader plans to burn down the field, Grog gathers kindling.)

Lawful evil. Although part of the group, this barbarian attempts to benefit personally by intimidating the weaker members and fawning over the stronger members. If the opportunity presents itself, he helps overthrow a strong-willed leader and champions a more compliant replacement. He has no particular reverence for life, other than his own. (Grog encourages his leader to organize a surprise attack against the rival tribe.)

Neutral good. This barbarian resists the constraints of the group, drifting in and out as the mood strikes. He trusts his own instincts more than those of the leader, though he will not actively work to overthrow the leader unless the leader becomes evil. His impulses are good; his sympathies lie more with the weak than with figures of authority. (Ignoring his leader's wishes, Grog sneaks into the field to steal corn for his ailing friend.)

True neutral. Though technically a member of his group, this barbarian has little interest in the well-being of his companions. His loyalty to his leader is tentative at best; he tends to ally himself with those of the least power and influence. His opinions are rarely sought and seldom offered. (Grog waits for the conflict to play itself out, ultimately allying with whichever side fails to get their share of the corn.)

Neutral evil. This barbarian looks out only for himself, remaining with a group as long as it benefits him, but no longer. He associates primarily with the strong and powerful, and delights in the death of his enemies. He is selfish, untrustworthy,

and scheming. (In the dead of night, Grog enters the field and steals as much of the corn as he can carry, hiding the excess to eat later.)

Chaotic good. Independent and impulsive, this barbarian rarely recognizes a leader's authority, making his own decisions about the propriety of any action. Though many consider him unreliable, he goes out of his way to befriend the needy and protect the defenseless. His actions make perfect sense to him, though his logic may elude his companions. (Grog decides for himself that the enemy tribe is evil. Acting on his own, he rallies his friends and comrades for a night raid, and then claims the field for himself and his allies.)

Chaotic neutral. This barbarian resists the constraints of any group; indeed, few groups would want him as a member. Undependable, acting seemingly at random, his erratic behavior is devoid of logic or pattern. He may ask a companion to help him fight ogres during the day, then accuse the same companion of stealing food at night. (Grog sets fire to the corn field, thus denying food to the people of both tribes, himself included.)

Chaotic evil. This barbarian seems to be devoid of any moral standards, relishing destruction and death. He equates compassion with weakness, brutality with strength. He takes what he wants by force, slaughtering anyone who gets in his way. (Grog kills as many of both tribes as he can, drives away the survivors, then settles into the field to gorge himself on corn.)

Magic

The barbarian divides magic into two categories. The first, homeland magic, includes spells common to his native territory. In game terms, this category includes the low-level clerical spells of the spheres available to barbarians, items that mimic the effects of these spells, and the special items described in Chapter 5 of this book. The second category, outworld magic, comprises the spells and magical items used



everywhere else in the world. This category includes high-level clerical spells denied barbarians, all wizard spells, and items that mimic the effects of these spells.

Barbarians view homeland magic as a powerful, mysterious, and unexplainable force, much like fire or lightning. A flame somehow improves the taste of meat; an herbal potion somehow grants the ability to fly like a bird. A lightning bolt can split a tree; a gesture can cause a corpse to rise. Wizardly magic is viewed as a horrific omen, and even clerical magic is suspect. Shaman are respected for their powers and mostly feared.

Barbarians recognize that some people have an innate aptitude for manipulating the forces of magic. Just as a certain woman may be skilled at catching fish, her neighbor may have a knack for telling the future. As children, two brothers may show an affinity for horses; by adulthood, the first brother may be skilled at riding them, the second at speaking with them.

Skilled spellcasters often rise to positions of power and respect, becoming healers, counselors, and oracles. But even the most revered clerics stand apart from the rest of the tribe, held in awe and even fear by their fellows. Few wish to associate with someone who communes with corpses. Fewer still will cross a man who can cause blindness with a touch.

Though some barbarians may be uncomfortable with homeland magic, they accept it as part of the natural world. Outworld magic, on the other hand, is considered corrupting and unnatural. Though a barbarian might never use a steel sword, he may come to understand its purpose as a combat weapon; after all, he uses similar tools himself. But nothing in his background prepares him for a man who can transform water into dust or launch *fireballs* from his fingertips. A barbarian sees outworld spellcasters not as men, but as supernatural entities to be scrutinized and avoided, and perhaps destroyed.





Outworld Wizards and Priests

Here's how a barbarian might interact with various outworld wizards and priests:

Companions. A barbarian remains wary of all magic-wielding player characters in his adventuring party, regardless of their alignments or personalities. No matter if a PC wizard has intervened on his behalf or even saved his life, a barbarian has a hard time making friends with someone who dabbles in supernatural forces. Nor does the barbarian ever become completely comfortable with displays of outworlder magic. Whenever a PC wizard casts *lightning bolt* or *fireball*, the barbarian may shriek in fear or dive for cover. When a mage companion *teleports* or *polymorphs*, the barbarian may feel compelled to roll in the dirt to rub off any corrupting emanations, or perform a ritualistic dance to apologize to his gods for witnessing such an act.

Though a barbarian resists their gestures of friendship, in time he may learn to tolerate his wizardly companions. No longer does he insist on sleeping on the opposite side of the river, just in case the mage spontaneously turns into a wolf during the night. No more does he bury the remains of a mage's meal, fearful that the rabbit bones and banana peels will become animated and run after him. And although he rarely solicits a wizard's assistance, he may grunt a thanks for a *prismatic spray* that saves him from a hungry tiger.

Non-player characters. A barbarian reacts to non-player character spellcasters with caution and suspicion. He keeps his distance from an unfamiliar wizard, watching how the wizard interacts with the other members of the party. An open, friendly mage who reassures the party of his benevolent intentions makes the barbarian less anxious. The barbarian then turns his attention to other matters—foraging for food, studying the trees, sniffing the air for interesting odors—while he continues to keep an eye on the mage.

A wizard who insists on showy displays of magic—using *dancing lights* to frighten away a pesky crow or *levitating* to pluck an orange from

a high limb—is likely to earn the barbarian's animosity. Nor can the barbarian warm up to a wizard who dresses oddly (flowing golden robes, a black cowl that conceals his face), associates with unusual familiars (giant raven, albino rat), or casts spells with a melodramatic flair (raises his arms overhead and shrieks when casting *chain lightning*, sweeps his hands in broad circles and hisses like a snake when conjuring a *flame arrow*). Faced with such a spellcaster, the barbarian keeps his weapon in hand and his eyes narrowed, ready to strike. At the first questionable reaction (a PC companion reflexively recoils when the mage conjures a *phantom steed*) the barbarian may pounce. The barbarian's friends may have to intervene to prevent him from crushing the mage's skull.

In combat, a barbarian of good alignment usually selects an evil spellcaster as his primary target. He won't fight recklessly—a 1st-level barbarian usually isn't foolish enough to take on a 15th-level wizard—but concentrates his attacks against any enemy mage whom he believes he has a reasonable chance to defeat.

Magical Items

In most cases, barbarians use only magical items derived from natural materials, such as wood, stone, and animal products. Further, these items should approximate the effects of low-level clerical spells (of spheres available to barbarians), or relate to the barbarian's homeland in some way. For example, a *potion of healing* is acceptable, as its effects are similar to the *cure light wounds* spell. A barbarian might use a *ring of swimming*, as it grants the abilities of a fish, a familiar creature.

A barbarian may not use any magical items normally forbidden to members of his related character class; a barbarian fighter can't use items forbidden to standard fighters, and a shaman can't use items forbidden to standard clerics. He also avoids metallic items (*iron bands of Bilarro*), as well as items derived from out-



world inventions (*brazier of sleep smoke*, *broom of flying*, *deck of illusions*).

The DM should decide the acceptability of magical items on a case-by-case basis. When in doubt, he should base his decision on the item's physical form rather than its magical effects; a *rod of beguiling* might be acceptable if made of bone, but not if made of steel. Some guidelines:

Potions. Because they can be blended from herbs, minerals, and other materials found in remote environments, potions are among the most common magical items used by barbarians. Generally, all the potions, oils, and philters listed in the *DUNGEON MASTER Guide* may be used by barbarians. (But cultural restrictions still apply; a barbarian wouldn't have much use for an *oil of acid resistance* if acids are unknown in his culture.) A barbarian may balk at containers made of outworld materials like glass and crystal, but that usually won't prevent him from sampling the contents.

Scrolls, manuals, and tomes. Because barbarians can't read, all magical items whose effects depend on comprehending written words are forbidden.

Jewelry. Barbarians shun rings, necklaces, amulets, and other magical jewelry made primarily of metal. A particular piece may be used if it's made of natural materials (stone, wood, bone, and so on), and the barbarian comes from a culture where hand-crafted jewelry is common. For instance, if craftsmen from his homeland carve elephant or walrus tusks into decorations, a *ring of animal friendship* made of ivory may be acceptable.

Gems. Magical gems are generally acceptable, except those with garish metallic settings and elaborate embellishments. Most barbarians use a *pearl of the sirines* or *pearl of wisdom* without objection.

Rods, staves, and wands. Rods and staves are generally acceptable if made of wood, ivory, or bone. A barbarian resists using an iron rod or a staff bound in steel. Because of their close association with wizards, wands are usually shunned.

Clothing. Most barbarians only use magical clothing that resembles garments they normally wear. A barbarian accustomed to bare feet refuses boots, magical or otherwise. He might, however, don a *cloak of the manta ray* if manta rays are native to his homeland, and if the cloak is made of familiar materials.

Weapons and armor. A barbarian generally avoids magical weapons and armor made of metal. Even magical weapons made of natural materials—such as a wooden *club* +1 or a *dagger* +2 constructed from a bone—are highly suspect. For a barbarian to abandon an ordinary weapon in favor of its magical counterpart, special circumstances are usually required. For example:

- He discovers a wooden *spear* +1 in an abandoned cave. A lightning bolt strikes a tree outside. He interprets the lighting as an omen that he should take up the weapon.
- A beloved elder, dying from battlefield wounds, bequeaths him an *axe of hurling* made of stone.
- In a dream, his gods reveal the location of an *arrow of slaying* fatal to mages.

Unwanted Items

If a barbarian comes across a magical item he doesn't want, he has several options:

Leave it alone. He walks around it, ignores it, or feigns indifference. Others may do with it as they like.

Give it away. He may pass the item on to a friend or stranger. He may trade it for food. But if the barbarian considers the item to be loathsome or profane—for instance, if it's a metal item that duplicates a wizard spell (like a *wand of magic missiles*) or was in the possession of an evil mage—he may insist on its destruction.

Get rid of it. Spurred by his conviction that outworld magic is inherently immoral, he may decide to do the world a favor and destroy it. He may physically demolish the item (snap a magical arrow in half, set a scroll on fire, crush a *crys-*



tal ball with a boulder). Or he may dispose of it in an inaccessible location (push a *mirror of life* trapping off a cliff, drop a *sword +1* into a crevasse, slip a *gem of seeing* into the mouth of slumbering dragon).

Incentive

Both the DM and the players should keep in mind that a barbarian's aversion to outworld magic is not a rigid requirement, but a general tendency. To encourage good role-playing, consider adopting some or all of the following rules:

- A barbarian earns no experience points for acquiring or using outworld magical items.
- A barbarian earns normal experience points if he destroys an outworld magical item instead of keeping it. For example, a barbarian earns 3,500 XP if he hurls a *wand of paralyzation* into the ocean. The DM may deny this award if the item belonged to a PC companion or an NPC of good alignment.
- A barbarian earns 150% of the normal amount of experience points if he slays an evil wizard or priest. (If an evil wizard has an XP value of 2,000, a barbarian earns 3,000 XP for destroying him.)
- The DM awards a bonus of up to 200 XP per session if the player role-plays his barbarian as exceptionally superstitious and distrustful of magic. (The barbarian dives for cover when a wizard casts *color spray*; he tries to convince an outworlder PC cleric not to use high-level spells; he refuses to enter a friendly wizard's castle until he prays to the spirits of his ancestors for protection.)

The Talisman

As detailed in Chapter 1, a shaman turns undead with the aid of an enchanted object called a talisman. He uses his talisman to focus the energies of his faith to terrify undead or destroy them outright.





A shaman receives his talisman at 1st level as part of the character creation process. This initial talisman comes free of charge. It may be an inheritance from an elder, a gift from the gods, or an entitlement awarded when the character becomes an adolescent.

The player may choose a particular talisman, or the DM may recommend one. The talisman must be small enough to be held in the hand and light enough to easily carry. It must also be made from materials available in the barbarian's homeland. A barbarian from the jungle might use a talisman made of vines and tree bark; an arctic barbarian might use seal hide and polar bear claws. Some suggestions:

- A rattle, constructed from a hollow gourd, turtle shell, or clay sphere, filled with pebbles, seeds, or teeth.
- A bone etched with symbols or patterns, stained with vegetable dyes.
- A mineral chunk that has been chipped away to form the crude image of human face.
- A wooden rod carved with totems representing various animals, people, and deities.
- A pouch filled with sacred herbs.
- The skull of a small animal—a monkey, a bat, a rooster—mounted on a stick. The jawbone might be loose, so it clatters when the stick is shaken.
- A bullroarer, consisting of a sliver of wood attached to a long piece of gut. When whirled in a circle, it generates a low, piercing hum.

Once a player chooses a talisman for his barbarian, it can never be changed. A talisman functions only for its owner. If two barbarians happen to use bullroarers as talismans, the first barbarian's bullroarer does not work for the second.

Talisman Replacement

If a talisman is lost, damaged, or destroyed, the barbarian can no longer turn undead until he obtains a replacement. To begin the replacement

procedure, he must locate one or more undead whose total hit dice are greater than or equal to half his level, rounded up. For example, a 3rd-level barbarian must find one or more undead whose hit dice total at least 2 (such as one 2 HD zombie or two 1 HD skeletons). An 8th-level barbarian must find 4 HD worth of undead (one 4 HD ghast, for example, or four 1 HD skeletons).

The barbarian must then face the undead in combat by himself. If he defeats the undead, he retrieves from them a section of clothing or a body remnant (a handful of dust from a mummy, a finger bone from a skeleton, a scrap of cloth from a ghoul). If he defeated more than one undead, a remnant from a single opponent will suffice. If no physical remnant is available, he may substitute any object the undead touched during combat (a patch of ground where a vampire stepped, a tree branch that a wraith passed through).

Once he obtains the remnant, the barbarian seeks out a shaman from his homeland and petitions for a new talisman. The shaman must be of a level equal to or higher than the petitioner. If a homeland cleric isn't available, an outworld cleric may be substituted; however, the substitute must be familiar with the customs of the shaman's homeland and must be a native of the petitioner's homeland terrain.

The petitioner then explains to the homeland cleric (or the substitute) how and why he lost his talisman. The homeland cleric decides (that is, the DM decides) if the petitioner deserves a replacement. If the petitioner lost the talisman in combat (his bullroarer fell apart while he was defending a companion from an army of skeletons) or through no fault of his own (a turtle shell rattle cracked and crumbled after years of use), the homeland cleric likely approves a replacement. If the talisman was lost because of carelessness (a monkey made off with a totem stick while the barbarian slept) or misuse (the totem stick snapped when the barbarian used it as a shovel), the cleric probably denies a replacement. The homeland cleric may change his mind and approve the replacement if the petitioner



completes a quest (such as defeating a monster threatening the homeland) or after a certain period of time passes (anywhere from a few months to a few years).

If a replacement is approved, the homeland cleric accepts the remnant from the defeated undead, then gathers the components necessary to craft a new talisman, identical in form to the original. The cleric meticulously assembles the talisman, then buries it in a shallow pit with the undead remnant. One hour each day for the next 1d4 weeks, he prays, dances, and sings over the pit. At the end of this period, he unearths the talisman and presents it to the petitioner, warning him to take care of it.

Money

Metal coins—copper, silver, electrum, gold, and platinum pieces—are unknown in barbarian societies. In many remote areas of the world, these metals aren't available. Where the ores do exist, barbarians lack the technology to process the metal and manufacture coins.

Still, most barbarian societies engage in commerce, albeit on a limited scale. Often, they employ a standard of exchange to measure the relative worth of goods and facilitate transactions. Whereas gold pieces are the accepted standard in most outworld economies, a barbarian economy may be based on animal pelts, lumps of salt, or physical labor.

Following are five economic systems typical of barbarian cultures. The advantages and disadvantages of each system are discussed, along with probable consequences when a barbarian attempts to use that system in the outworld.

Simple Barter

In this system, barbarians exchange handcrafted, harvested, and discovered objects as the need arises. One with a surplus of blueberries may trade some to his neighbor for a spear. A dozen apples may be exchanged for a chicken, a stone axe swapped for a raft. An object's value

fluctuates according to its availability. In summer, when the trees are filled with fruit, an apple may be essentially worthless. But in winter, when fruit is scarce, an apple may be worth a blanket or a short bow. During a drought, a village's most valuable commodity may be fresh water.

Advantages. Transactions are straightforward and uncomplicated. Assuming the availability of resources, a barbarian can usually find or make an object needed by someone else. Simple barter flourishes where the populace neither needs nor requires a lot of goods.

Disadvantages. A barbarian may be stuck with an excess of a particular commodity if he can't find interested traders. Flowers must be traded before they wilt, fruit before it spoils. A barbarian who trades a horse for a rare crimson seashell may find the value of his treasure evaporate if hundreds of such shells abruptly wash ashore.

Outworld consequences. A barbarian may trade commodities from his homeland with any outworlder interested in them. The trade must be for merchandise of equivalent value, negotiated upward or downward as the situation dictates. Use the price lists in Chapter 6 of the *Player's Handbook* to determine the value of common objects. For example, a barbarian might trade two pounds of salt (worth 1 sp per pound) with an outworld merchant for two pounds of raisins (worth 1 sp per pound). He might trade a riding horse (worth 75 gp) for a bull (20 gp), a calf (5 gp), and two guard dogs (25 gp each). If the values aren't equivalent, and the barbarian still wants to make a trade, round the values in favor of the outworld trader (a blanket valued at 5 sp will cost the barbarian two arrows worth 4 sp each).

Values may be rounded in favor of the barbarian if he intimidates or impresses the outworld trader (as determined by the DM), or the outworld trader badly wants to make the deal. The bartering proficiency (see Chapter 4) may also help the barbarian make a good deal.

Handmade items from barbarian cultures are rarely worth more than half of their standard value. An outworld short bow has a value of 30



gp, but a barbarian short bow is probably worth no more than 15 gp. However, if a barbarian item is well-crafted (an intricately painted clay bowl), made of rare materials (a canoe lined with mink pelts), or sought by collectors (a ceremonial mask), it may be worth many times its outworld equivalent.

Animal Products Barter

A more refined version of simple barter, this system uses animal products—furs, pelts, teeth, feathers, meat—as a medium of exchange. A bundle of kindling may be worth one squirrel hide or two rabbit carcasses. The fur of a wolf may be exchanged for a spear, an ostrich plume for a blanket, two shark's teeth for a bunch of bananas. Values tend to be measured in terms of animal products, even if animal products aren't actually exchanged. In a village where raccoon pelts are traded, a husband may proudly announce to his wife that he gathered "a pelt of strawberries."

Advantages. Although there is no universal medium of exchange among barbarians, animal products come close. Meat is a dietary staple. Nearly every barbarian uses hides and furs for clothing, blankets, and shelter. The less practical products—feathers, teeth, and claws—are valued as decorations. And animals can be found most everywhere, even in the outworld.

Disadvantages. An animal's availability may depend on the season. Bears hibernate in the winter; birds may migrate to distant nesting grounds in the spring. Meat may spoil, and untreated hides may rot.

Outworld Consequences. When bartering with animal products, use the same guidelines as the simple barter system described above. The appendix of this book lists the values for commonly traded animal products. In most campaign worlds, a barbarian receives full value for these products—that is, a black bear pelt is always worth 6 gp, an elephant tusk is always worth 300 gp—though values may fluctuate from region to region, as determined by the DM.

Service Barter

Some societies barter with personal services instead of goods. A barbarian "pays" for a desired item with an act of physical labor. A woman may offer to help her neighbor carry stones to build a new shelter in exchange for a deer carcass. If a man wants one of his sister's axes, he may offer to cook her meals for a week. A fighter who kills a cleric's enemy may be compensated with a *speak with dead* spell so he can converse with his deceased wife.

Advantages. A barbarian needs only a healthy body and a willingness to work to use this system. Barbarian and outworld societies alike require laborers.

Disadvantages. The system favors the powerful and the proficient at the expense of the weak and the unskilled. The elderly, the sick, and the wounded may have to rely on the generosity of others to obtain goods. Outworld merchants may not accept labor as payment.

Outworld Consequences. Unskilled laborers—street cleaners, ditch diggers, weed pullers—earn no more than 1–2 sp per day in the outworld (paid in food or other goods). A barbarian with modest skills, such as animal skinning, may earn 2–5 sp per day in goods. Dangerous jobs—hunter, warrior, bodyguard—are worth as much as 1 gp in goods per day, depending on the risk involved.

Crude Currency

As an alternative to pure barter, a few advanced barbarian societies have experimented with crude currency. The currency can take any form that the society agrees to accept as payment for services or goods. Some examples:

- *Stone disks.* The size of the disk determines its value, but all tend to be large and cumbersome to prevent theft. An average disk, which might buy a weasel carcass or a loin cloth, may be 3–4 feet in diameter. It may take a disk as big as a man to purchase a canoe or a horse. Rather than carry their money, barbarians roll



it from place to place. They sometimes stack their disks in front of their dwellings to show off their wealth.

- **Seashells.** “Money” commonly used among islander or tropical coastal cultures, these are cowrie shells or their equivalent. The size and pattern of the shell (and its rarity) determines its value. Some shells are used as personal ornament, while other shells might yield pigments or be used as spell components.
- **Copper ornaments.** A culture that has developed copper working often uses copper trinkets for barter. The workmanship is secondary to the usefulness of the metal itself. Bracelets, bangles, chains, and strings of copper disks are worked so that individual pieces can be easily twisted off and traded.
- **Miniature weapons.** The society chooses a particular weapon—knife, spear, arrow—to represent a unit of currency. Tiny replicas, seldom more than a few inches long, are carved from wood. A society might opt for shapes (rings, crosses, cubes) or miniature tools (shovels, hammers, fish hooks).
- **Gems and minerals.** Pearls, turquoise chips, or any other uncommon gem or mineral may serve as currency. The leader may control the amount of currency in the economy by claiming it all for himself, then doling it out as he sees fit. Alternately, the people may be free to keep all of the currency they find in the wilderness. If a particular type of currency is easy to find, it may have much less value in the barbarian’s culture than in the outworld. A pearl, for instance, may only buy a single fish in a barbarian culture. A black diamond may only be good for a tortoise shell shield.

Advantages. Most currency tends to be durable. A miniature wooden spear lasts longer than an untreated beaver pelt, and a stone disk lasts indefinitely. It’s easy for traders to make change; if a clay ring buys two pumpkins but the buyer only wants one, the seller breaks the ring down the middle and gives half back to the buyer.

Disadvantages. Most barbarian currency is worthless in the outworld. Though gems and minerals retain their value, stone disks, miniature weapons, and seashells won’t buy much of anything.

Outworld consequences. Gems and minerals are worth their listed values in the appendix of the *DUNGEON MASTER Guide*. (A barbarian may be pleasantly surprised to discover that a pearl that buys a single fish in his homeland is worth a couple of horses in the outworld.) Other forms of barbarian currency have little or no value. Examples of exotic currencies, such as miniature weapons or stained leaves, may be worth 1 gp or so each, but only to collectors.

Trade-free Economy

Small, exceptionally primitive societies may have no need for an economic system of any kind. Whatever a barbarian wants, he takes. If he needs food, he hunts or fishes; if his efforts fail, he goes hungry. If he wants a spear, he makes it himself or does without. A barbarian may share surplus food or goods with his neighbor, but he’s under no obligation to do so. Barter is unknown. No form of currency is recognized.

Advantages. The system requires no book-keeping or haggling. People don’t have to fuss with currency or accumulate excess goods for trade.

Disadvantages. For the society to survive, there must be a surplus of essential goods, including food, water, and raw materials for shelter and weapons. The system may foster brutality, with the strong thriving at the expense of the weak.

Outworld consequences. Though a barbarian may feel morally justified in taking what he wants (see the alignment section elsewhere in this chapter), he soon learns that outworlders see things differently. A barbarian who insists on using this system will probably be treated like a criminal or taken advantage of by more commercially minded outsiders.



Campaign Economics

As part of the character creation process, the barbarian will have one of the above economic systems. (Any two or all three of the barter systems—simple, animal products, and service—might be combined into a single system). Base the choice on the character's background, the player's personal preference, and the DM's recommendation. A barbarian should stick with the same system throughout his career, or at least as long as it's practically feasible.

If in doubt, choose a barter system. They're the easiest to use and make the smoothest transition into the outworld. The animal products barter system is the most common.

Table 19: Random Economic Systems

D20 Roll	System
1–3	Simple barter
4–12	Animal products barter
13	Service barter
14–15	Animal products barter combined with simple barter or service barter (DM's choice)
16–17	Animal products, simple, and service barter (combination of all three)
18–19	Crude currency (DM chooses form)
20	Trade-free economy

Starting Equipment: Regardless of his economic background, a barbarian character begins his career with his primary weapon (chosen by the player, approved by the DM), the clothing on his back (which may also serve as armor; see Chapter 5), and a few useful non-weapon items from his homeland (a typical selection includes a blanket, some dried meat, and a sack). With the DM's permission, the barbarian may also have a second weapon. All of this equipment comes free of charge.

Whether the barbarian receives any starting funds depends on his economic system:

Simple or animal products barter. A barbarian who comes from a society that uses simple

barter, animal products barter, or a combination of both begins with the following:

Fighter: 3d4 gp worth of tradable goods

Cleric: 2d4 gp worth of tradable goods

For the value of goods, see Chapter 6 of the *Player's Handbook* and the appendix of this book. The goods must be common to the barbarian's homeland (no polar bear pelts for desert barbarians) and easily portable. For example, a fighter eligible for 10 gp worth of goods might begin with two raccoon pelts (1 gp each) and one cockatrice feather (8 gp). A cleric eligible for 5 gp of goods might have a pound of pepper (2 gp) and a wolf pelt (3 gp).

Service barter. This barbarian begins with no starting funds. If he has a rough time in the outworld obtaining provisions and equipment he needs to survive, the DM may allow him to barter with animal products or other goods. However, he'll have to come up with his own tradable goods (probably by hunting, trapping, or foraging).

Crude currency. The DM must first determine the outworld value of the barbarian's homeland currency. Currency adapted from natural materials, such as rocks and seashells, is worthless. Currency that involves a modest level of craftsmanship, such as miniature weapons, may be worth a few copper pieces to traders or merchants, 1 gp or so to collectors.

A barbarian begins with a handful or pouchful of his homeland currency. If the currency is unwieldy, such as stone disks, he begins with an amount he can comfortably roll or carry on his back. The total value of the currency may not exceed 3d4 gp for fighters and 2d4 gp for clerics. In most cases, the value is considerably less, perhaps no more than a few copper pieces.

Barbarians who use crude currency may be forced to shift to another economic system in order to survive in the outworld. With the DM's permission, they may eventually learn to barter with animal products or other goods.

If the barbarian uses gems or minerals as currency, the DM must first determine the smallest



unit commonly traded in his homeland. For example, the smallest unit may be a turquoise pebble (outworld value: 1 gp), an azurite chip (5 gp), or a single pearl (100 gp). He begins with the following:

Fighter: 1d6 units

Shaman: 1d4 units

Clearly, a barbarian using this system can start his career with a small fortune. To protect game balance, the DM can limit the maximum starting value. Because of his attitudes about wealth, even a wealthy barbarian may have little interest in taking full advantage of his homeland currency (see *Wealth and Treasure* below).

Trade-free economy. A barbarian from a trade-free culture begins with no money or tradable goods. Unless he's skilled at stealing or has generous friends, his long-term prospects for survival in the outworld aren't good. After he's suffered a few run-ins with the law or a string of beatings from victimized merchants, the DM may allow him to use a barter system.

Wealth and Treasure

As a barbarian spends time in the outworld, he'll likely be exposed to treasures that exceeds his wildest dreams. How will he react? Will he begin to covet fancy clothes, lust after emerald rings, and hoard gold pieces?

Put simply, a barbarian has little interest in accumulating wealth. He does not covet material possessions. While his outworlder companions busy themselves with building their fortunes and acquiring treasures, the barbarian contents himself with filling his belly, keeping his spear sharpened, and enjoying the afternoon sun.

Most NPC barbarians never spend enough time in outworlder society to make the change over to a gold piece-based society. A PC barbarian usually clings to the traditions of his homeland but can *slowly* begin to adapt to the outworld as he progresses in level. It is a long and arduous journey for the barbarian, but he will slowly change to survive.

Fair trade. Despite his indifference to outworlder economics, a barbarian expects to be treated fairly. If he trades a raccoon pelt worth 1 gp, he wants 1 gp of goods in return. If he trades a pelt for a basket of corn, then discovers that half the corn is rotten, he'll track down the merchant and demand satisfaction. Should the merchant fail to comply, the barbarian may use a club to reason with him.

At the same time, if a barbarian is used to trading a pearl for a fish in his homeland, he'll probably accept the same arrangement in the outworld. If an honest merchant tries to give him full value for the pearl—say, he gives him a boatload of fish instead of one, or offers him 99 gp in change—the barbarian may refuse to accept the extra merchandise or the gold. As far as the barbarian's concerned, the merchant has made a fair deal. If a shady merchant keeps the pearl and sells him just a single fish, the barbarian will walk away satisfied (probably to the chagrin of his companions). Whether the barbarian learns to demand full value for his pearls is up to the player and the DM. Just because outworlders hold pearls in such high esteem doesn't mean the barbarian has to succumb to such craziness.

Undesirable merchandise. Generally, a barbarian only trades for goods similar to those available in his homeland. Among the items useless to barbarians are paper and ink (they can't write), metal armor (they don't wear it), and perfumes (they hate the smell). Desirable items include meats, weapons (similar to those they currently use), sacks, and torches. A barbarian may develop an interest in unfamiliar items providing they're made of common materials, they aren't intimidating, and an outworlder friend shows him how they work; examples include fishhooks, rope, buckets, and pots.

Acquiring coins. A barbarian won't automatically divest himself of every coin that comes his way. He may keep a few as good luck charms, to use as lures for traps, or just because he likes the sound they make when they clink together. After he gets the hang of the outworld economy,



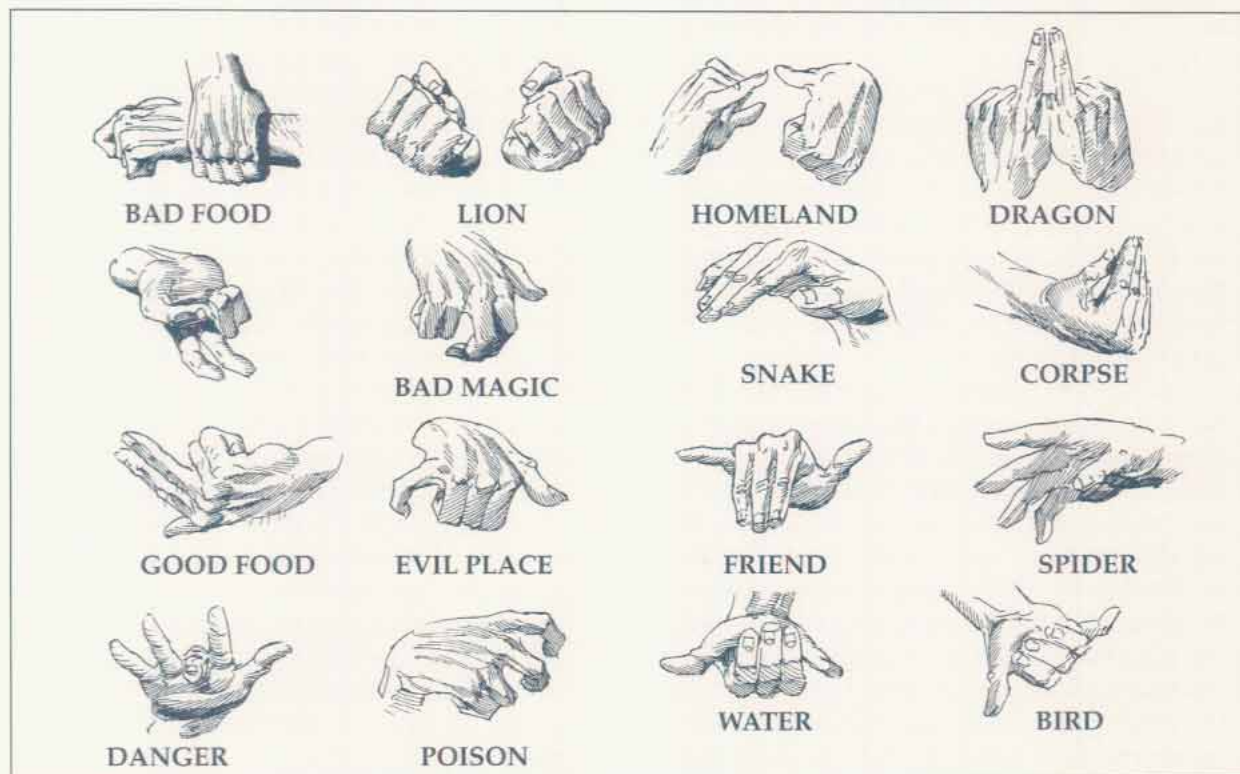
he may keep a few for emergencies. A barbarian won't jeopardize his own well-being just to remain philosophically pure; if he has no goods to trade, he willingly buys a slab of meat for a couple of copper pieces rather than go hungry.

Unwanted treasure. A barbarian has no more interest in treasure than in coins. Ruby rings, turquoise bracelets, and silver necklaces are meaningless trinkets, interesting, perhaps, for their unusual colors and smooth surfaces but certainly not worth coveting. On occasion, he may hang on to an item for sentimental reasons; for instance, he might be fond of an emerald pendant because it reminds him of a necklace his sister made from a green stone. Or he might keep a diamond ring because he likes the way it sparkles in the moonlight. But rarely does he retain an item for its monetary value alone. (However, if the optional rule in Chapter 8 of the *DMG* is used, he still receives all experience points associated with the discovery or acquisition of treasure, regardless of whether he keeps it.)

If a barbarian acquires treasure he doesn't want—a reward from a grateful monarch, an inheritance from a deceased companion, a share of a discovered fortune—he probably gets rid of it as quickly as possible so he doesn't have to haul it around. He might give his treasure to a friend or allow his party to split it among themselves. Alternately, he may return it to whoever gave it to him, hand it over to the first stranger he encounters, or leave it alongside a road. If he's superstitious or has a cultural taboo against carrying metals or gems, he may dispose of his treasure by tossing it into a crevasse, burying it in a pit, or dumping it in an ocean.

Language

At the beginning of his career, a barbarian knows only one language: the language of his homeland. He can only speak this language; it has no written form. His homeland language may be conventional or unique, as determined by the DM.





A *conventional* homeland language is similar to the languages spoken in the outworld. Although it may not translate precisely—a barbarian calls a tree by a different name, and he has no words at all for outworlder inventions such as glass and steel—barbarians who speak a conventional tongue have few significant problems communicating with outworlders.

A *unique* homeland language has no parallel in the outworld. Most outworlders find it incomprehensible, a string of animal-like grunts, snorts, or barks. To make matters more confusing, some barbarians augment their speech with chest thumps, whistles, gurgles, tongue clicks, and hums. The language may lack important outworld concepts, such as large numbers (as in a language that calls more than three objects simply “many”). It might describe states of mind an outworlder can hardly grasp.

Unique Languages (Optional)

Unique languages pose obvious communication problems that the DM may address in several ways:

- Let the barbarian struggle with language problems until he’s able to learn a new tongue (see below). He’ll have to rely on good fortune and his companions’ benevolence to keep him out of trouble. The player may have to cover his ears or leave the room when his companions are engaged in a discussion or the DM speaks for an NPC.
 - Encourage the barbarian and members of his party to take the sign language proficiency at the earliest opportunity (see Chapter 4).
 - Allow the barbarian and other characters to exchange simple messages with hand gestures, facial expressions, and sound effects. The barbarian may be the sender of the message and the other character the recipient, or vice versa. If a 2d20 roll is less than or equal to the sum of the Intelligence scores of the sender and the recipient, the message has been successfully communicated. If the roll exceeds the Intelligence score sum, the message is garbled or misunderstood. (Example: A barbarian with an Intelligence of 12 attempts to tell a companion with an Intelligence of 14 that a dangerous animal lurks in the weeds ahead. The barbarian thumps his chest, points to the weeds, and makes a few ominous grunts. The sum of their Intelligence scores is 26; the 2d20 roll is 21. The companion correctly interprets the barbarian’s message and avoids the weeds.)
- A sender can only attempt to communicate a particular message once. If the attempt fails, he may attempt to communicate with a different recipient or try a different message. Additionally:
- Only simple phrases may be communicated. Acceptable phrases include “Stay here; I’ll be right back,” “This meat will make you sick,” and “That man is evil.” Examples of unacceptable phrases: “My father taught me that seasoned pine wood from the Black Forest makes the best arrow shafts” and “The wound will heal in four days if we apply greenwillow herbs.” A DM who isn’t sure if a particular phrase is appropriate may impose a penalty of 2 to 10 (the chance of success can’t be less than 5). In the example above, the barbarian might want to be more specific and identify the dangerous animal as a tiger. The DM imposes a penalty of 4, requiring a 22 or less on the 2d20 roll for success.
 - If the sender is trying to communicate with more than one recipient at the same time, use the recipient with the highest Intelligence score to determine the chance of success.
 - The recipient must pay strict attention to the sender, or the message has no chance of being successfully interpreted. The sender and recipient must also be able to see each other.
 - Extremely simple messages that can be communicated with a nod or an unambiguous gesture are understood automatically; no die roll is required. Examples include “yes,” “no,” and “come.” The barbarian may also teach his companions to understand simple signs, such as those on page 31; once learned, these don’t require rolls.



- A sender may attempt to communicate a particular message with this method or with the sign language proficiency, but not both.

Extra Languages

A barbarian's Intelligence score indicates the number of languages he can learn beyond his native tongue (see Table 4 in Chapter 1 of the *Player's Handbook*.) A barbarian learns languages through exposure and repetition; if he hears a language spoken on a regular basis, he begins to mimic the words and eventually learns their meaning. Because his language habits aren't so rigid, a younger barbarian tends to learn languages more quickly than an older barbarian.

As a rule of thumb, assume that a barbarian can master the basics of a new language in the time it takes for him to attain two levels of experience. That is, a 1st-level barbarian can learn the fundamentals of a new language by the time he reaches 3rd level. This assumes that the barbarian is constantly exposed to the language and that he has access to a fluent companion with the patience to answer questions. The DM may increase or decrease the time required as necessary.

With continuing practice the barbarian can eventually attain complete fluency in the new language, but he will always retain a characteristic accent. In general, assume that fluency develops from the basics in the time needed to attain four more experience levels, assuming the barbarian gets constant practice speaking the language.

Strongholds

Barbarian fighters don't build castles or strongholds. Nor do shamans establish churches. They lack the resources, the architectural acumen, and the interest. Strongholds and churches are outworld curiosities that have no relevance in most barbarian cultures.

With permission from the DM, a barbarian fighter may acquire a modest property in his homeland when he reaches 9th level. He doesn't

need to barter for it or oversee its construction; the property is given to him in recognition of his status or in honor of his accomplishments. The property must be simple, unpretentious, and in most cases, part of the natural environment. A suitable property might be a large cave, a modest apple orchard, a grove of wild roses, or a fish pond. Occasionally, a tribe may prepare a special hut or tent, covering the floor with furs and painting the walls with colorful designs. Though the barbarian assumes responsibility for the property's upkeep, he also benefits from its products; the fish from a pond or apples from an orchard are his to keep.

Likewise, a 9th-level shaman may receive a property in honor of his service or status. The property must be located in the cleric's homeland. It usually takes the form of a shrine or altar rather than a garden, pond, or place to live. A typical clerical property might be a pyramid of boulders, a crude platform made of logs, or the side of a stone hill bearing a painted image of the cleric's deity. Alternately, the tribe might present a cleric with a barren patch of land to be used as a private burial ground for himself, his family, and his friends. While such properties have no obvious economic benefits, a shrewd cleric may still find a way to profit. He might, for instance, ask for offerings of food when he conducts services at his shrine. Or he might request an elephant tusk from a bereaved family for the privilege of interring a loved one in his burial grounds.

Followers

A barbarian fighter or shaman of 9th level who has been awarded property as described above is eligible to receive followers. Usually, the followers must be natives of the barbarian's homeland. With the DM's permission, primitives from a similar culture may be substituted.

Followers are attracted by the barbarian's status and accomplishments. Followers don't need to be paid; they remain loyal to the barbarian so long as he treats them fairly and upholds the ethical standards that earned their admiration in



the first place. If the barbarian savagely beats a follower, needlessly endangers him, or steals his possessions, some or all of the followers may permanently abandon him. Otherwise, followers tend to the barbarian's property, defend his family, hunt for provisions, and perform any other reasonable duty asked of them. They are reluctant to leave their homeland, however, and will do so only at the barbarian's instance. If required to spend long periods in the outworld, they may abandon him.

A barbarian's followers arrive automatically when he reaches 9th level and has been awarded a homeland property. The followers appear a few at a time over a period of weeks, until the barbarian receives his full allotment. Followers arrive only once. Slain or lost followers aren't replaced.

To determine a barbarian fighter's followers, roll on Tables 20 and 21; the aide (Table 20) supervises the followers in the barbarian's absence. A shaman does not receive an aide; he rolls only on Table 21. The DM may adjust the indicated weapons and armor to match any terrain or cultural guidelines.

Table 20: Barbarian Aide (Fighters Only)

Dice Roll	Aide
01–20	3rd-level fighter (with padded armor; club; blowgun or darts)
21–40	4th-level fighter (leather armor; club; 1-2 javelins or sling)
41–75	5th-level fighter (leather armor; spear and shield; 2-4 javelins)
76–95	6th-level fighter* (hide armor; hand axe; spear)
96–99	7th-level fighter** (hide armor; spear and shield; short bow)
00	DM's choice

* The aide has a mount, if appropriate to the culture and environment.

** The aide comes with a mount. He also has one of the magical items described in Chapter 5, chosen by the DM.

Table 21: Barbarian Followers

Dice Roll	Followers (1st-level barbarians)
01–50	100 followers (no armor; all armed with clubs)
51–65	80 followers (padded armor; 25% sling and dagger, 75% javelin and club)
66–80	60 followers (leather armor; 50% short bow and dagger, 50% spear and shield)
81–95	50 followers** (hide armor; 50% spear and javelin, 50% hand axe and short bow)
96–00	DM's choice

This table applies to barbarian fighters. Shamans get an aide only. The cleric's aide is 50% likely to be a shaman, armed with tribal weapons.

** The followers have mounts, if appropriate to the culture and environment.

Reaction Penalty

Most outworlders sense immediately that there's something different about barbarians. They look strange. They behave unconventionally. They speak odd languages. Some of them are dirty and smell bad.

Because of their peculiar appearance and manner, all barbarians suffer a penalty to their encounter reactions with outworld NPCs (see Chapter 11 of the *DUNGEON MASTER Guide*). This penalty is cumulative with all other modifiers, including those associated with Charisma scores and character kits.

The DM assigns a penalty to the barbarian at the beginning of his career. He may assign a subjective penalty ranging from –1 to –6, based on his general assessment of the character's personality and features. Or he may use Table 22 as a guideline, using as many of the conditions that apply to the barbarian (the total penalty can't exceed –6).



Table 22: Barbarian Reaction Penalty

Condition	Modifier
Questionable hygiene (never bathes, wears rotting fur, greasy hair, bad breath)	-1
Unique native language (grunts, snorts, chest thumps)*	-1
Bizarre appearance (ape-like, elaborate tattoos, gaudy body paint)	-2
Eccentric behavior (constant scratching, gropes the faces of strangers, nervously hops around)	-2
Hostile attitude (growls, clenches fists, grinds teeth)	-2

* See the Language section elsewhere in this chapter.

All modifiers are cumulative, but total penalty cannot exceed -6.

As the barbarian character becomes acclimated to the outworld, the player may petition the DM to reduce this penalty. For example, a barbarian who never took a bath in his homeland may become accustomed to washing himself on a weekly basis at the insistence of his companions. The DM might then consider reducing his reaction penalty by 1. But the penalty may never be reduced *below* -1; no matter how much time he spends in the outworld, a barbarian never completely abandons his primitive heritage.

Physical Abilities

The barbarian's extraordinary physical abilities—leaping, springing, climbing, and quick movement—aren't reserved for special occasions. They're components of everyday life, used naturally and continuously. A barbarian may prefer swinging from tree to tree over walking. Scaling a wall and popping through a window may be a more comfortable way to enter a building than opening a door.

To role-play a barbarian effectively, the player

should incorporate these physical skills into routine activities whenever possible. Keep his background in mind; a barbarian from the arctic probably won't be as enthusiastic about tree swinging as a barbarian from the jungle. Some ideas:

- A barbarian may mimic the physical actions of animals from his homeland. When stalking prey, he may creep on all fours like a wolf. Sensing danger, he may freeze like a deer, neck erect, discreetly sniffing the air. He may sprint like a gazelle, spring through the grass like a kangaroo, even strike like a serpent to sink his teeth in a victim's neck.
- He may be in constant motion, too restless to stay put for more than a few moments. He leaps from boulder to boulder for the sheer fun of it, darts through the brush in playful pursuit of a rabbit, springs into the air in a futile effort to snag a passing bird. He may sleep in short naps, rising every hour or two to scout for strangers or hunt for something to eat.
- Because of the advantages of elevation—the higher you are, the more you can see; it's easier to pounce from a height—he may avoid the ground. While his companions break for a rest, he leaps atop a boulder to survey the area. He sleeps in the bow of a tree, eats his meals while squatting on a stump, clambers up a friend's shoulder to get a better look at a passing buffalo herd.
- In combat situations, he may be a blur of hands and feet. He hurls himself through the air to deliver two powerful kicks to an ogre's stomach. He springs over a crouched goblin to smack him on the back of the head. He jumps from the brush, pummels a mage with a flurry of punches, then dives back to his hiding place.

Kits are collections of traits, proficiencies, benefits, and hindrances that help define characters as unique individuals. A kit also provides information about the character's personality, background, and roles. It's not necessary to use kits, but they make characters more fun to play, and they add color and depth to a campaign.

Acquiring Kits

A player chooses a kit for his barbarian as part of the character creation process. A barbarian may have only one kit.

When creating a barbarian character, begin by determining his ability scores (*Player's Handbook*, Chapter 1). Then select a kit, recording the pertinent information on the character sheet.

The DM may exclude any kit that doesn't fit the campaign, and may forbid barbarians from particular cultures from taking certain kits. If there are no forests in the campaign world, he may deem the Forest Lord kit inappropriate. The Plainsrider kit may not be suitable in a campaign where barbarians don't have horses. The DM may also change the kits as he sees fit. He may decide that only females may become Ravagers, or that all Dreamwalkers must follow a particular deity. All restrictions and changes should be explained to the players before they create their characters.

Kit Subsections

Each barbarian kit consists of the following elements:

Description: The distinguishing features of a character associated with this kit, including manner, appearance, and cultural background.

Requirements: Ability scores and other special requirements. Characters can't take the kit if they don't meet these qualifications. *Standard* means there are no special requirements.

Homeland Terrain: Some kits are associated with certain environments. *Required* means that a character taking this kit must take the indi-

cated homeland terrain; if more than one type is listed, the player may choose one. *Any* means that the player may use any homeland terrain that the DM approves.

Role: The character's beliefs, motivations, and personality; his role in a campaign and relationships with members of his party. Note that these traits don't necessarily apply to every character associated with the kit. Players may shape the personalities of their PCs based on these suggestions, or they may disregard them and create personalities of their own.

Secondary Skills: If you're using the rules for secondary skills from Chapter 5 of the *Player's Handbook*, the character is restricted to the skills in this section.

Weapon Proficiencies: If you're using the weapon proficiency rules, this section lists the character's options. He may have to take a *required* weapon, or he may be allowed to choose from a *recommended* list. Otherwise, he can become proficient in any weapon normally allowed barbarians (see Chapter 5).

Nonweapon Proficiencies: Although nonweapon proficiency rules are optional, they're strongly recommended. However, if you're using secondary skills, you shouldn't use nonweapon proficiencies. Likewise, if you're using nonweapon proficiencies, omit secondary skills.

Bonus proficiencies are received free; they cost no proficiency slots. The character must take all *required* proficiencies, spending the necessary slots. The player may also choose from a list of *recommended* proficiencies. A recommended proficiency costs the normal number of slots. A player should spend all or most initial slots on recommended proficiencies, though he's not required to do so. *Barred* proficiencies can't be taken; as the campaign progresses, the DM may give barbarian characters access to barred proficiencies.

An asterisk (*) indicates a new proficiency described in Chapter 4.

Economic System: The economic system of the character's homeland. The character may



change or adapt his system after he spends some time in the outworld, but typically a barbarian will stay with the same economic system for life. (See Chapter 2 for definitions and explanations.)

Wealth Options: The character's starting funds. Often, funds are indicated as a variable amount of animal products. Determine the type and number of products based on the suggestions in the appendix; the products come from animals native to the homeland terrain (arctic barbarians may have walrus tusks but not alligator hides). For convenience, the DM may instead assign the barbarian a number of "standard" pelts, with each pelt having a value of 1 gp. (For example, if the barbarian is allowed 9 gp worth of animal products, he begins with nine standard pelts). These pelts don't have to be named; they're presumably an assortment of small animal skins, such as weasel, raccoon, and fox.

Armor and Equipment: Unless indicated otherwise, all barbarians receive their beginning armor free of charge. With the DM's permission, he may trade some of his initial wealth (see the "Wealth Options" section) for better armor. He may not, however, obtain armor better than hide (Armor Class 6). With the DM's approval, he may also trade for a shield.

A barbarian receives free any single weapon with which he is proficient. He may acquire additional weapons if he has animal products or other goods to trade. All weapons must be compatible with his background and culture. Generally, barbarians are limited to the standard weapons listed in Chapter 1 and the new weapons discussed in Chapter 5. Though a beginning barbarian usually won't have more than two weapons, the DM may grant exceptions. As a rule of thumb, a barbarian won't acquire more equipment than he can carry.

When choosing weapons, the player should designate the construction material (a wood spear, a bone knife, a stone ax). The DM may veto a particular material if it isn't available in

the barbarian's homeland, or if it violates a cultural taboo.

Weapons marked with an asterisk (*) are discussed in Chapter 5.

Spheres: (Clerics only.) Standard means the cleric has access to the spheres listed in Chapter 1. Otherwise, he must choose his spells from the indicated spheres.

Talisman: (Clerics only.) A suggested talisman for turning undead (see Chapter 2). The player may substitute a different talisman if he wishes and the DM approves.

Special Benefits: All kits grant special advantages that aren't normally available, such as improved abilities, special powers, and reaction bonuses. All benefits are received free.

Special Hindrances: To balance their benefits, kits also carry hindrances such as reaction penalties, cultural restrictions, and ability limitations. All hindrances are in addition to any disadvantages normally associated with barbarians.

Fighter Kits

Brushrunner

Description: The fleet-footed Brushrunner lives a life of serenity, basking in the sun and chasing wild game on lushly vegetated plains. His long legs and lean body make him a natural athlete; he sprints with the speed of a cheetah and leaps with the grace of a gazelle. His harmonious relationship with nature has sharpened his aesthetic sense, encouraging him to develop his artistic skills.

Most Brushrunners belong to extended families called *moieties*, consisting of a hundred or more relatives and friends. A moiety lives and hunts on a particular section of land, called the *moiety estate*. Brushrunners must obey all directives of their moiety elders, which usually involve the care and protection of the estate.

Requirements: Standard.

Homeland Terrain: *Required:* Plains.



Role: Brushrunners are social creatures who value tradition, order, and cooperation. When a Brushrunner joins an adventuring party, he selects a party member to act as his surrogate moiety elder, usually the strongest party member or the one with the most forceful personality. An acceptable surrogate must be older than the Brushrunner and preferably of the same sex. The Brushrunner honors the surrogate with a pledge of loyalty and a small gift of food or trinkets. If the chosen party member declines to serve as the Brushrunner's surrogate, the Brushrunner picks someone else. (Note that the Brushrunner's surrogate doesn't necessarily have to be the party's actual leader.)

Once he secures a surrogate, the Brushrunner follow his orders implicitly and without hesitation. Should the surrogate dishonor himself—for instance, by mistreating the weak or needlessly endangering the party—the Brushrunner severs his ties with the surrogate by snapping a bone in front of his face or spitting on his feet. The Brushrunner then selects another surrogate to follow.

If no suitable surrogate is available, the Brushrunner may anoint himself as a moiety elder. He then expects the other party members to do as they're told. If they decline, he sulks and whines. But because cooperation means more to a Brushrunner than getting his way, he will eventually comply with the consensus of the party and agree to follow the designated leader.

If comfortable with the party's chain of command, a Brushrunner is easy-going and playful. He enjoys catching butterflies, watching clouds drift by, and slipping worms down the backs of stuffy companions. He makes a good hunter and scout, though he's somewhat undependable. A Brushrunner on the trail of a deer may become distracted and not return for the rest of the day. He may disappear into the brush without a word of warning, showing up an hour later with a rabbit carcass or a colorful wildflower.

Secondary Skills: Primitive Artist, Crude Bowyer/Fletcher, Hunter, Storyteller, Crude Weaponsmithing.

Weapon Proficiencies: *Required:* Boomerang* (either returning or non returning). *Recommended:* Blowgun, club, short bow, dagger, dart, sling, spear, rabbit stick*.

Nonweapon Proficiencies: *Bonus:* Artistic Ability, Running (unlike other characters with this proficiency, a Brushrunner suffers no penalty to his attack rolls during a day he spends running). *Recommended:* Crude Bowyer/Fletcher*, Danger Sense*, Hiding*, Hunting, Set Snares, Crude Weaponsmithing*. *Barred:* Leadership*.

Economic System: Both simple barter and animal products barter.

Wealth Options: A Brushrunner begins with 3d4 gp worth of animal products or tradable goods.

Armor and Equipment: A Brushrunner receives no beginning armor. He prefers to dress lightly, typically wearing a leather loincloth, a small feather headdress, and arm bands made of flowers and vines. If he wishes, he may trade some of his goods for armor, but he suffers several penalties when he wears it (see the Special Hindrances section).

A Brushrunner also begins with a leather pouch filled with various art supplies, including carving tools (files, picks, and wedges made of stone), paint brushes (grass or hair attached to sticks), and needles (slivers of stone or bone). He receives these supplies at no cost; when in his homeland terrain, he can replenish them in a few hours. Art supplies cannot be used as weapons or have significant trade value.

Special Benefits:

Sprinting: A Brushrunner can sprint at triple speed (45 Movement Rate) for up to three consecutive rounds on a single Strength check (refer to the Jogging and Running section in the *Player's Handbook*). All checks made while running are made at one category better; a normal Strength check for triple movement and Strength



–4 for quintuple movement. He may move and fight normally afterward, but before sprinting again, he must rest without moving for as many rounds as he sprinted.

Enhanced Leaping and Springing: A Brushrunner leaps and springs as a barbarian two levels higher (see Table 8 in Chapter 1).

Battle Frenzy: When making a melee attack, the Brushrunner can go into a frenzy of whirls, spins, and darts that confuses opponents and makes the Brushrunner more difficult to hit. A successful Dexterity check begins the frenzy. If the check fails, he may try again in another hour. If the check succeeds, the Brushrunner gains a –3 bonus to Armor Class.

A Brushrunner can maintain a battle frenzy for a number of rounds equal to his Constitution. The frenzy ends automatically at the end of this period; he may also voluntarily end the frenzy at any point. A Brushrunner can use his battle frenzy ability no more than once per hour.

Create Artworks: Once per month, a Brushrunner can create any of the following objects, assuming necessary materials are available. Each work takes 3d4 hours to complete, after which the Brushrunner must make an artistic ability proficiency check. If the check succeeds, the art work has the properties described below. If the check fails, the work has no special properties.

- A painting on a sheet of bark, called an *orroboree*, portraying an ailing or wounded character or creature. The Brushrunner carefully touches each section of the subject's body; sections that are sensitive, warm, or obviously distressed are depicted on the orroboree in striking shades of primary colors. If a character with the healing proficiency—including the Brushrunner himself—ministers to a patient represented by an orroboree, the patient recovers at twice the normal rate (2 hit points per day even when traveling or engaging in nonstrenuous activity; 4 hp per day if the ailing character gets complete rest; 6 hp

per day if the wounded character rests and the ministering character has both the healing and herbalism proficiencies.)

- A 6-foot hardwood pole called a *rangga*, carved with crude images of human faces and decorated with vines. The rangga turns undead at a level equal to the Brushrunner. A rangga loses its properties if uprooted or defaced; it is not possible to carry a rangga through an adventure and use it as needed. It repels undead for 1d4 weeks.
- A small wooden bust of a deer or other herd animal, called a *maraiin*. Though crudely sculpted, the maraiin's flawless symmetry and understated beauty gives it a value of 3d8 gp.

Special Hindrances:

Armor Penalty: Though a Brushrunner may wear any armor normally allowed barbarians, he finds it uncomfortable and confining. If he wears armor, he can't use the Special Benefits of sprinting, leaping and springing, or battle frenzy. (However, he still gains these benefits when carrying a shield.)

Moiety Tasks: Every year, a Brushrunner must complete a task designated by his moiety elders. Completing the task proves allegiance to the elders and affirms kinship with the moiety. The Brushrunner must return to his moiety estate every year to receive a new task. If this is impractical, the Brushrunner repeats the same task from the previous year. The DM assigns the task from the following list, or may make up his own:

- Slay a particular creature without the help of his companions; the creature must have a number of Hit Dice equal to at least half of the Brushrunner's experience level. (A 5th-level Brushrunner must slay a creature with 3 hit dice.)
- Take a young Brushrunner into the outworld and act as the child's mentor for a few weeks. If the youngster is lost, killed, or seriously wounded, the Brushrunner fails his task.



- Spend a week serving the moiety, collecting food, tending to the infants, and caring for the sick.
- Fetch a particular gem or precious stone as a gift for the moiety elder.

A Brushrunner who fails to complete the task is overwhelmed with shame. He must destroy a favorite weapon or possession (chosen by the DM) and may not use any special benefits for one month. An *atonement* spell halves the duration of the special benefits suspension.

Brute

Description: The most primitive barbarian, the Brute combines traits of both humans and animals. He is heavily built and thick-boned, with a sloping skull resting low on his neck, and fanged jaws protruding over a receding chin. Coarse hair covers his hide-like skin. Long, powerful arms let him lope on all fours and

clamber up trees like a monkey. Lacking the intelligence of other barbarians, he depends on his keen senses, natural resilience, and sharp instincts to help him survive.

Requirements: A Brute has a maximum Intelligence of 6 and a maximum Charisma of 8. (If you're using Table 2 in Chapter 1 to determine ability scores, treat Intelligence scores of 7 or higher as 6, and Charisma scores of 9 or higher as 8.) A Brute gains a +1 bonus on his initial Strength score or a bonus of 25% on exceptional strength.

Homeland Terrain: Any, with Mountains, Jungle, and Forest the most likely.

Role: In his homeland, the Brute's life consists of hunting, sleeping, and fending off predators. Consequently, he values personal virtues that enhance the chances of survival, including cooperation, courage, and generosity. His moral code consists of two basic principles: (1) do no harm to those who pose no threat, and (2) destroy those who would harm him or his companions.



The Brute has no use for virtues and vices associated with civilized societies. Etiquette, greed, personal honor, and loyalty to abstract principles are unknown to him. He can't be insulted or blackmailed, nor can he be tempted with treasure. A Brute's interests seldom extend beyond his current needs; with food in his stomach and a soft patch of ground on which to nap, he's as content as he can be.

A Brute allies himself with an adventuring party for companionship, protection, or even the promise of regular meals. He remains loyal so long as his companions treat him decently. He has no aptitude for leadership, strategic planning, or negotiation; he takes orders from anyone he trusts. He serves his party as a forager, hunter, and combatant.

Though a Brute's companions may admire his loyalty and friendliness, they may also balk at his animalistic behavior. He howls at the moon, licks himself clean, and grooms animals by picking bugs from their fur. He eats raw meat, tearing apart carcasses with his teeth. He speaks in grunts, never more than a few syllables at a time. He identifies friends by their smells, and investigates strangers by sniffing them up and down.

Secondary Skills: Fire-maker, Forager, Hunter.

Weapon Proficiencies: A Brute begins with only two weapon proficiencies. Thereafter, he gains new proficiencies at the normal rate. *Required:* Club. Brutes must select all subsequent proficiencies from the following choices: axe (any), celt*, dagger, knife, spear.

Nonweapon Proficiencies: A Brute begins with only one nonweapon proficiency. He gains new proficiencies at the normal rate. *Bonus:* Danger Sense*. *Recommended:* Artistic Ability, Endurance, Fire-making, Fishing, Foraging*, Hunting, Light Sleeping*, Tracking, Wild Fighting*. *Barred:* Agriculture, Alertness*, Boating*, Crude Armorer, Crude Bowyer/Fletcher*, Crude Weaponsmithing*, Dancing, Horde Summoning*, Leadership*, Pottery, Riding (Airborne or

Land-based). A Brute is also barred from all of the shaman proficiencies on Table 31 in Chapter 4.

Economic System: Trade-free.

Wealth Options: The concept of trade is alien to the Brute, because he's used to foraging whatever he wants from the wilderness, and doing without if he can't find it. He begins with no funds or tradable goods. After the barbarian spends some time in the outworld—say, after he's advanced one level—the DM may allow him to learn a barter system; see the Money section in Chapter 2 for suggestions.

Armor and Equipment: The Brute begins with padded or leather armor, usually a large fur with a hole in the center, slipped over his head to hang down his body. A Brute may not use any weapons other than those listed in the weapon proficiencies section above. A Brute rarely uses a shield; it interferes with hunting.

Special Benefits:

Enhanced Natural Armor: The Brute's coarse hair, thick skin, and dense bones give him a natural armor class of 6 (boosted to AC 4 when he wears padded or leather armor).

Improved Climbing: A Brute climbs as a barbarian two levels higher (see Table 9 in Chapter 1).

Wild Brawl: When fighting without weapons, the Brute can propel himself into a berserk frenzy. Bites, punches and kicks are all directed at a single opponent. A single attack roll is used to determine if these attacks find their mark. Damage is 1d6.

Enhanced Sense of Smell: A Brute can trail a human, animal, or demihuman by scent, presuming the quarry made the trail within the previous 24 hours. The Brute must be familiar with the quarry, or must have a sample of the scent (a scrap of hide, a lock of hair, a piece of clothing). A Brute has the same chance to follow the trail as if he had the tracking proficiency. (Refer to Table 39 in the *Player's Handbook*. Use only the modifiers relevant to following a trail by scent, including those associated with the number of creatures in the group, elapsed time, and inclement weather.) Use the Brute's Wisdom



score to make tracking checks. If the Brute has the tracking proficiency, he receives a +2 bonus to his checks.

A Brute can also identify a particular character or creature by its lingering aroma, presuming the character or creature was in the area within the past 24 hours. The Brute must be familiar with the creature or have a sample of the scent. The Brute identifies the scent with a successful Wisdom check.

Surprise Bonus: Because of the Brute's sharp senses, he receives a +2 bonus to his surprise rolls.

Special Hindrances:

Reduced Movement: A Brute has a base movement rate of 12.

Language Limit: A Brute can't know more than a single language.

Limited Magic: A Brute will not use magical items that require command words or concentration for their use. He can use magical potions, clothing and weapons.

Forest Lord

Description: The Forest Lord is a defender of the natural world, the guardian of an unsettled wilderness he claims as his domain. He attends to the welfare of animals and retaliates against trespassers. Rarely affiliated with a clan or tribe, the Forest Lord prefers to operate alone.

A Forest Lord considers himself related to a particular kind of animal, called his *animal kinsman*. Select the kinsman as part of the character creation process. Once chosen, the kinsman type never changes.

The player selects a kinsman type subject to the DM's approval, or rolls 1d6 and consults Table 23. (The DM may add other options to Table 23.) A Forest Lord's kinsmen encompass all species of the type, not just a specific animal. For instance, if a Forest Lord has chosen felines for kinsmen, he considers himself related to all types of felines, such as tigers, lions, and even housecats. Animal kinsmen include outworld

species as well as those native to the Forest Lord's homeland. Kinsmen must be nonmagical, and must have an Intelligence of semi- or lower (4 or less).

Table 23: Animal Kinsmen

D6 Roll	Species
1	Feline (tiger, lion, house cat)
2	Canine (wolf, wild dog, war dog)
3	Elephant (mastodon, mammoth)
4	Serpent (constrictor, giant, spitting)
5	Bear (black, brown, polar)
6	Primate (baboon, gorilla, chimpanzee)

Requirements: Standard.

Homeland Terrain: *Required:* Jungle or Forest.

Role: If an adventuring party enters a Forest Lord's territory, they are likely to encounter the Forest Lord himself. He may agree to guide them through his domain, and may even remain with the party if they convince him his skills are needed elsewhere. Most Forest Lords eagerly aid threatened animal kinsmen in the outworld. They may also want to observe unusual creatures in their natural habitat, intervene in natural disasters, and secure treatment for ailing animals.

A Forest Lord is cooperative but distant, preferring the company of animals to people. He enjoys chattering with horses, swinging through trees with monkeys, and sunning himself on stones with serpents. Though typically stoic and reserved, he explodes when confronted with poachers or trophy hunters, and may have to be physically restrained from tearing them apart.

Secondary Skills: Animal Handler, Butcher, Forester, Hunter, Crude Weaponsmithing.

Weapon Proficiencies: *Recommended:* Blowgun, dagger, javelin, short bow, sling, spear. Wood and bone are the most common materials.

Nonweapon Proficiencies: *Bonus:* Alertness*, Crude Weaponsmithing*. *Recommended:* Animal Handling, Animal Lore, Animal Rending*, Animal Training, Danger Sense*, Hiding*, Tightrope Walking, Tracking, Tumbling. *Barred:* Bartering, Boating*, Horde Summoning*.



Economic System: Animal products barter. (Despite his isolation, he occasionally trades with neighboring tribes.)

Wealth Options: Because he travels lightly, a Forest Lord begins with only 1d4 gp worth of tradable goods.

Armor and Equipment: A Forest Lord wears nothing but an animal skin loincloth or tunic. If adventuring in colder climates, he may acquire padded or leather armor, but generally avoids armor with an Armor Class better than 8. He rarely carries a shield, as it interferes with movement.

Special Benefits:

Stealth: A Forest Lord receives a +2 bonus to all hiding proficiency checks. In natural settings, he has a 5% chance per level (to a maximum of 95%) to *move silently* (as the thief skill).

Enhanced Healing: A Forest Lord recovers lost hit points at twice the normal rate. This does not apply to magical healing.

Speak with Animals: A Forest Lord can use this ability at will with his animal kinsmen. He may speak with other animals if he first makes a successful Wisdom check. This ability is otherwise similar to the 2nd-level priest spell, but requires no components or casting times.

Summon Kinsmen: In his homeland terrain, a Forest Lord can attempt to summon animal kinsmen. He thumps his chest and screeches at the top of his lungs for 1–4 rounds, then makes a Wisdom check. If the check succeeds, 1d4 kinsmen arrive within the next hour (assuming the DM decides they're available). The kinsmen act as followers for the next 2d6 hours, obeying the Forest Lord's commands. A Forest Lord can attempt to summon kinsmen once per day.

Tree Top Movement: By swinging and leaping from branch to branch, a Forest Lord moves through the tree tops at a base movement rate of 12.

Special Hindrances:

Weapon Restriction: The Forest Lord suffers a non proficiency penalty of –2 when using weapons he has not made himself.

Honor Animal Kinsmen: The Forest Lord must honor his animal kinsmen in the following ways:

- He may not wear clothing, wield weapons, or use products derived from his kinsmen.
- He may not intentionally or unintentionally harm a kinsman, and must intervene to prevent others from harming a kinsman.
- He must protect his kinsmen from predators.
- He must care for injured or ill kinsmen.
- He must liberate captive kinsmen, including those in zoos, game reserves, and commercial enterprises. (He may use his speak with animals ability to determine if a particular animal is being held against its will.)

If a Forest Lord violates any of these principles, he is consumed by remorse and cannot use his special benefits for 4d4 days. If his action or inaction results in the death of a kinsman, he is denied his special benefits for the next 1d4+1 weeks. An *atonement* spell halves the duration of this penalty.

Islander

Description: A native of a tropical island or seacoast, the Islander is equally at home on land and in the water. Carefree and hedonistic, he spends his days drifting in hand-crafted canoes, collecting colorful seashells, and munching coconuts and bark. His intimacy with the spirit world enables him to change his form and create supernatural weapons of extraordinary power.

Requirements: Standard.

Homeland Terrain: *Required:* Aquatic. (For the purposes of this kit, *aquatic* includes any island, beach, or coastal area, as well as rivers, oceans, lakes, and ponds).

Role: An Islander enjoys the company of people and is insatiably curious about the out-world. Though reluctant to use a steel sword, he may spend hours marveling at its shiny surfaces. He delights in sampling such exotic out-world treats as salted herring and hard cheese, and he may collapse in laughter at the sight of a





knight in full armor or a matron in a velvet dress. And though other barbarians hide their heads at the sight of a *color spray* or *dancing lights* spell, an Islander may respond with wild applause and ask to see it again.

An Islander may be easily distracted by the beauty around him. He may sneak off for a quick nap instead of helping to break camp, or soak in a cool stream while his companions dress game for the evening meal. Though some may consider him lazy, he charges savagely into combat if friends or family are threatened.

Secondary Skills: Bowyer/Fletcher, Crude Clothesmaker, Fisher, Small Craft Navigator.

Weapon Proficiencies: *Recommended:* Blowgun, club, bola*, dagger, knife, short bow, sling, spear.

Nonweapon Proficiencies: *Bonus:* Swimming. *Required:* Boating*, Fishing. *Recommended:* Crude Clothmaking*, Direction Sense, Hunting, Survival, Tracking. *Barred:* Blind-fighting, Endurance, Horde Summoning*, Leadership*, Wild Fighting*.

Economic System: Crude currency.

Wealth Options: An Islander begins with 4d4 pieces of homeland currency, such as crimson seashells or small circular stones with holes in the center. Each piece of homeland currency has an outworld value of 1 cp. He also begins with 1–2 pearls (valued at 50 gp each).

Armor and Equipment: An Islander begins with no armor. He wears a tunic or skirt made of plant fibers, with strings of shells used as bracelets and necklaces. In the outworld, he has no objection to wearing any armor normally allowed barbarians, and will probably trade for hide armor (the most protective) at the earliest opportunity. He prefers armor made from aquatic creatures, such as alligators or sharks. His beginning weapon (the one he receives for free) is made of coral; it has the same value, weight, and attack bonuses as an ivory weapon (see Chapter 5).

Special Benefits:

Aquatic Combat: When fighting in water, an Islander suffers no penalties to his attack rolls.

Otherwise, he follows the standard rules for underwater combat given in Chapter 9 of the DUNGEON MASTER Guide.

Shape change: Upon achieving 7th level, the Islander can change into one of three exotic creatures. This power is usable once per day. He can remain in the new form up to an hour; once he changes back to his human form, he can't *shape change* again until the following day. An Islander can continue to speak in his normal voice when shape-changed.

All these creatures are about five feet long.

- Mulch iguana (orange hide with yellow splotches; eats garbage and refuse). AC 5; MV 15; #AT 1; Dmg 2d4 (bite).
- Coral turtle (snapping jaws; colored pink; can breathe both air and water; shell and all exposed flesh as hard as coral). AC 1; MV 3, Sw 9; #AT 1; Dmg 2d6 (bite).
- Shadow crab (all black; can breathe both air and water; has a 5% chance per level—to a maximum of 95%—to hide in shadows, as per the thief skill). AC 3; MV 6, Sw 6; #AT 2; Dmg 2d4+2d4 (pincers).

Mana Weapon: An Islander believes in a life force called mana that represents the spiritual essence of his ancestors. With assistance from his ancestors, portions of his life force can be transferred to spears, clubs, and knives. An Islander can attempt to create such a mana weapon once per month.

An Islander must be at least 3rd level to create a mana weapon. He buries either a spear, club, or knife he made himself beneath a foot of soil or sand. After praying to his ancestors' spirits, he lies over the buried weapon and sleeps through the night. He invests 1,000 of his acquired experience points. (Note that if he doesn't have at least 1,000 experience points in excess of the number needed to advance to the next level, he cannot make a mana weapon.)

When the Islander awakens, he adds his Wisdom, Charisma, and Intelligence scores, then



rolls percentile dice. If the result is greater than this sum, the attempt fails; he loses 100 of the 1,000 invested experience points and retains 900. He may try again next month.

If the result is less than or equal to the sum, the attempt succeeds, and he loses all 1,000 of the invested experience points. His weapon gains the following properties:

- It has a +2 bonus to attack and damage rolls.
- It is *invisible* to everyone except the Islander.
- It can only be wielded by the Islander; to all others, the weapons is as insubstantial as air.

An Islander may never have more than one mana weapon at a time. He earns no experience points for creating mana weapons. Inasmuch as these weapons can't be seen or used by anyone other than the Islander who made them, they have no trade value.

Special Hindrances:

Reduced Physical Abilities: An Islander is not as physically adept as other barbarians. He leaps, springs, climbs, and protects his back at two levels less than normal, to a minimum of 1st level (see Tables 8 and 9 in Chapter 1).

Reduced Movement: An Islander has a base movement rate of 12.

Hungry Baloma: The Islander believes he is always accompanied by an invisible spirit called a *baloma*, derived from the essences of his ancestors. To honor the *baloma* and stay in its good graces, he must keep it fed. Every day, the Islander must provide the *baloma* a small meal, such as a fish, a portion of red meat, a few bananas, or a bowl of grain. To "feed" the *baloma*, the Islander buries the meal, throws it in a fire, or otherwise disposes of it. The meal may not be eaten by another person or creature; if it is, the Islander has insulted the *baloma*.

If the Islander insults the *baloma* or fails to feed it, he suffers the effects of a curse the following day (his morale and attack rolls are reduced by -1). The DM may excuse an unconscious or disabled Islander from the obligation to feed the *baloma*.

Plainsrider

Description: A skilled horseman and master of the bow, the Plainsrider roams the wilderness in search of war. He achieves status through combat, honoring the spirits of his ancestors by killing his enemies. He shuns armor in favor of garish body paint, wears a feather headdress over his flowing hair, and terrorizes his enemies with blood-curdling war cries.

Requirements: Standard.

Homeland Terrain: *Required:* Plains or Desert.

Role: Though he usually belongs to a large tribe, the Plainsrider's ethos stresses individualism and self-reliance; he leaves his tribe for years at a time to gain experience in the out-world. He may align himself with any adventuring party that provides him with opportunities to test himself as a warrior.

The Plainsrider's companions may find him a man of contradictions. He enjoys his independence, yet cooperates with those who share his love of war. Though distant and withdrawn, he quickly comforts a distressed friend. Because he reveres the natural world, he avoids harming innocent animals unless he needs food or skins. He believes that inanimate objects have spirits; he may offer prayers to a mountain, ask a river for courage, or sing a song of thanks to a tree.

On the battlefield, the Plainsrider fights with unnerving pragmatism. Not only does he slay his enemies, he burns their homes, destroys their weapons, and sets fire to their crops. He tries to eradicate all traces of fallen enemies, so that no one will find the remains and seek vengeance against the Plainsrider.

Secondary Skills: Animal Handler, Crude Bowyer/Fletcher, Hunter, Soothsayer.

Weapon Proficiencies: *Required:* Short bow. *Recommended:* Axe (any), dagger, dart, knife, javelin, spear.

Nonweapon Proficiencies: *Bonus:* Riding, Land-based (this proficiency applies to horses; if he spends additional slots, he may apply this



proficiency to other land-based animals). *Required:* Crude Bowyer/Fletcher*. *Recommended:* Alertness*, Animal Handling, Danger Sense*, Direction Sense, Hiding*, Hunting, Light Sleeping*, Signaling*, Tracking, Wild Fighting*.

Economic System: Animal products barter.

Wealth Options: The Plainsrider begins with 3d4 gp worth of animal products.

Armor and Equipment: A Plainsrider begins with no armor, instead wearing a leather loincloth, leather moccasins, and a rabbit-skin robe to protect him from the cold. He may trade animal products for armor and a shield, but won't wear armor better than leather or padded (AC 8). This armor is usually made of deer or buffalo hide, decorated with feathers and strips of rabbit skin. A Plainsrider prefers edged and piercing weapons to those that merely bludgeon.

A Plainsrider also receives the following equipment, free of charge: a wild horse (called his primary mount), a horse blanket, two applications of *war paint* (see Chapter 5; choose the colors randomly from Table 45; he may use one or both of the applications at the beginning of his career or save them for later), and a *coup stick*. The coup ("koo") stick is a shaft of wood three feet long, with a bundle of eagle feathers tied to one end. Its use is explained in the special benefits section. Should the Plainsrider lose his coup stick, he can make another if he obtains eagle feathers and a stick of wood from his homeland terrain.

Special Benefits:

Counting Coup Bonus: A Plainsrider earns the normal amount of experience points for defeating opponents. He also earns a 10% bonus if he proves his courage by "counting coup," touching the opponent sometime during a dangerous encounter. To qualify for the bonus, the Plainsrider must maneuver within range and touch the opponent with his coup stick or his bare hand (make a normal attack roll; the touch inflicts no damage). The opponent must be actively dangerous, and the touch must involve

genuine risk. The DM may veto the bonus if the Plainsrider takes exceptional measures to protect himself (such as turning *invisible* or hiding behind his horse).

War Cry: Once per day, the Plainsrider can emit a war cry, a series of piercing shrieks and whoops intended to terrify his opponents. A war cry lasts for one round. All creatures within 100 feet of the Plainsrider (except the primary mount, the Plainsrider's companions, and his companions' mounts) may be affected by the war cry. Creatures with less than 1 Hit Die and 0-level characters automatically respond as if affected by a *fear* spell, fleeing from the Plainsrider as fast as they can for 1d4 rounds. All other creatures and characters must make individual saving throws vs. spells. If a throw succeeds, the character or creature suffers no ill effects. If the throw fails, the creature suffers a -2 penalty to its morale and a -1 penalty to all attack and damage rolls for the next 2d6 rounds.

Horsemanship: When riding his primary mount, the Plainsrider gains the following benefits:

- The primary mount never panics as long as the Plainsrider remains mounted.
- He gains a +1 bonus to his chance to hit all creatures smaller than his mount (that is, all medium-sized and smaller creatures).
- He gains a +2 bonus to all land-based riding proficiency checks.

If the Plainsrider's primary mount is slain or lost, he may trade for, capture, or steal a new horse. Initially, the new horse acts as a normal mount. After the horse has been in the Plainsrider's company for a week, it bonds with him and becomes his new primary mount.

Marksmanship: When using his bow, the Plainsrider gains the following benefits:

- He can fire three arrows per round. (An *incendiary arrow*, described in Chapter 5, can be fired only once per round.)



- He uses the following modifiers for ranged fire: short range = +1, medium range = 0, long range = -3.
- When riding his primary mount, he suffers no penalties to his chance to hit.

Special Hindrances:

Hunting Apology: Though a Plainsrider eats grains, vegetables, and fruits from any source, he only eats animals that he kills himself. Likewise, he only wears clothing or armor from animals he himself has slain. After he kills the animal, he apologizes to the corpse. He then makes a Wisdom check. If the check succeeds, he determines that the animal's spirit has accepted his apology; he then allows himself to eat the flesh or use the skin. If the check fails, he decides that the animal's spirit has rejected his apology (he sees the corpse twitch, notices the sky darken, or hears an owl hoot in the distance). He abandons the corpse; others may use the flesh or fur if they wish.

If a Plainsrider intentionally eats the flesh or wears the skin of an animal he hasn't killed, he must fast for the next 1d4+1 days. During that time, he suffers a -1 penalty to all attack rolls, ability checks, and proficiency checks.

Fear of Undead: The Plainsrider has a pathological fear of undead. In any encounter with one or more undead, he must make a saving throw vs. paralysis. If the check succeeds, he summons the willpower to fight the undead, but does so with a -2 penalty to his attack roll. If the check fails, he reacts as if affected by a *fear* spell, fleeing at top speed for 1d4 rounds. If cornered, he may fight to protect himself, but suffers the aforementioned penalties.

Ravager

Description: To many, the Ravager represents the consummate barbarian—a savage, nearly invincible warrior who fights with unrivaled ferocity. Menacing in attitude and appearance, he has piercing eyes, rippling muscles, and a

hair-trigger temper that intimidate friends and foes alike. But despite his fierce demeanor, the Ravager can be just and honorable, adhering to a rigid code of ethics.

Requirements: Standard.

Homeland Terrain: Any. Mountains, Jungle, Swamp, and Plains are the most common.

Role: Culled from the strongest and most bloodthirsty members of their tribes, Ravagers serve as bodyguards and manhunts, trained to kill with weapons as well as their bare hands. So violent is their reputation, Ravagers are even feared by their fellow tribesmen, who consider them unpredictable and perhaps mentally unbalanced.

Such distrust is unwarranted. Ravagers do not attack without provocation. They are outraged by injustice, dishonesty, and cowardice, and rarely employ their fighting skills for personal gain. They defend the innocent, protect the weak, and seek vengeance against the corrupt. A strong sense of pride is perhaps their biggest flaw; he who insults or offends a Ravager may pay with his blood, if not his life.

In many barbarian societies, Ravagers are considered the personal property of the leaders. They are bound to obey the leader's every command and may even be traded to other tribes. Ravagers often resist such servitude, abandoning their homelands for the life of a nomad. Other Ravagers are nomadic by nature, leaving their homelands for years at a time to explore the outworld.

The Ravager's companions find him loud, passionate, and brutal, quick to make war and scornful of negotiation. He is contemptuous of civilization and has no patience for intellectuals. He considers hygiene the province of the weak; he takes pride in his mud-caked skin, his filthy loincloth, and his greasy hair. He speaks his mind, even when his words sting; a person asking the Ravager his opinion should be prepared for a blunt response.

The Ravager's mood swings are dramatic, even frightening. One moment, he may return a



wounded bird to its nest; the next, he may fly into a rage because he has misplaced his axe. He smashes trees with his fists and screams at the top of his lungs, then dissolve into laughter if a companion trips and falls.

Secondary Skills: Fire-maker, Hunter, Crude Weaponsmithing.

Weapon Proficiencies: *Recommended:* Battle axe, hand axe, dagger, club, spear. A Ravager will not become proficient in any type of thrown or missile weapon. (A spear is acceptable, as it can be used at close range.)

Nonweapon Proficiencies: *Recommended:* Alertness*, Danger Sense*, Blind-fighting, Endurance, Weapon Improvisation*, Crude Weaponsmithing*. *Barred:* Artistic Ability, Dancing, Crude Bowyer/Fletcher*, Musical Instrument, Wild Fighting* (the Ravager's ability to become enraged, explained below, includes benefits like those associated with this proficiency).

Economic System: Animal products barter.

Wealth Options: The Ravager begins with 3d4 gp worth of animal products.

Armor and Equipment: Normally, Ravagers won't use thrown or missile weapons, as they feel that long-distance combat is unworthy of a warrior. Though Ravagers will carry shields, they refuse to don armor of any type, considering it cowardly and a tacit admission of fear. Typically, they wear nothing more than fur loin-cloths or short tunics made of light animal skin. In cold or rainy climates, they may wear leather or fur garments for protection, but such garments don't grant bonuses to their natural Armor Class.

Special Benefits:

Enhanced Natural Armor: The Ravager has a natural Armor Class of 9. His AC improves as he increases in level, as shown on Table 24.

Table 24: Ravager Armor Class

Ravager Level	Armor Class
1-2	7
3-4	6
5-6	5
7-8	4
9-11	3
12-14	2
15-17	1
18+	0

Become Enraged (Bonuses): A Ravager may work himself into a fighting frenzy, increasing his effectiveness in combat. To use this ability, he must spend one round doing nothing but building up his rage; he chews on his shield, stomps his feet, and growls like a bear. At the end of this round, he saves vs. death magic. If the throw succeeds, he becomes enraged. If the save fails, he cannot work himself into a sufficient frenzy. He can make additional attempts for up to 10 consecutive rounds; on the 11th round, the attempt automatically succeeds.

A Ravager remains enraged for a number of rounds equal to his Constitution. If he refrains from melee combat for two consecutive rounds, either by choice or circumstance, he loses his rage; he may continue to fight normally. He may also voluntarily end his rage at any time.

An enraged Ravager acquires the following benefits, which persist until his rage ends:

- He gains +2 on his attack and damage rolls.
- He gains a -2 bonus to Armor Class (to a maximum of AC 0).
- All attackers suffer a -1 penalty to their damage rolls.
- He gains +2 to all saves vs. charms or mental-based attacks.

Weaponless Combat: When attacking with bare hands, the Ravager inflicts damage as if attacking with a club (1d6 hp damage against small and medium opponents, 1d3 hp damage against large opponents).



Special Hindrances:

Become Enraged (Penalties): A Ravager suffers the following penalties when enraged:

- An enraged Ravager must choose a particular opponent as his primary target. Once combat begins, he can't change opponents until his primary target escapes or is slain. If he changes opponents, the Ravager automatically loses his rage.
- When his rage ends, the Ravager must make another save vs. death magic. If the save succeeds, he suffers no ill effects from the rage. If the save fails, he immediately becomes exhausted. He endures the following penalties until he rests for one full hour: He can't become enraged, voluntarily or involuntarily; he suffers a -2 penalty to attack rolls, and his base movement is reduced to 12.

Involuntary Rage. Certain events may cause the Ravager to lose his temper and become enraged involuntarily. Typical events:

- The Ravager is insulted or offended.
- A beloved friend or animal dies unexpectedly.
- He hears news of an enemy's victory, an ally's treachery, or a spouse's unfaithfulness.
- A favorite weapon or piece of equipment is lost, stolen, misplaced, or damaged.

The DM and player may add other events. When the DM decides that a triggering event has occurred, the Ravager clenches his fists, grinds his teeth, and growls, thereby warning his companions a state of rage is imminent; they have 1d4 rounds to hide or otherwise prepare themselves. At the end of 1d4 rounds, he saves vs. death magic. If the save succeeds, the Ravager suppresses his anger, and nothing happens. If the save fails, he flies into a rage, acquiring all benefits associated with a voluntary rage described above. The involuntary rage lasts for a number of rounds equal to the Ravager's Constitution. Unlike a voluntary rage, an involun-

tary rage won't end prematurely; it lasts a Constitution score's worth of rounds, regardless of circumstance.

The Ravager directs his rage at whoever insulted him, gave him the bad news, or harmed his companion; he attacks relentlessly. If he kills his victim, he continues his rage against the nearest innocent bystander (perhaps a fellow PC). If no victim or bystander is available, he directs his rage at the nearest inanimate object. His companions may attempt to restrain him until the rage subsides. When the rage ends, he makes another save vs. death magic to check for exhaustion, as described above.

Wizard Slayer

Description: Wizard Slayers are obsessed with destroying practitioners of evil magic. They come from cultures where the practice of magic is reserved for an elite group of elders. The elders examine every baby born to the tribe, looking for omens. An unusual birthmark, a head of white hair, or a complete set of teeth may be interpreted as a sign that the gods have selected the baby to become a Wizard Slayer. The elders take the child from his mother and raise him as their own. Three concentric circles are tattooed on his forehead to indicate his status. When the child reaches maturity, the elders bathe him in magical oils and direct him to inhale the fumes of a sacred incense. These treatments provide him with special powers to detect evildoers and resist their magic. The elders then send him into the outworld to exterminate evil wizards and priests on the tribe's behalf.

Requirements: A Wizard Slayer must be of good alignment.

Homeland Terrain: Any.

Role: The Wizard Slayer has few interests aside from destroying evil magic. He cooperates with his companions as circumstances dictate, but he is always seeking evil practitioners of magic.

His single-mindedness discourages friendship. He keeps his companions at arm's length



and prefers solitude. Grim and brooding, he may go for days without saying a word, brightening only at the prospect of encountering one of his hated foes. Wary of all forms of outworld magic, he avoids associating with the magic-wielding members of his party unless forced by circumstance.

Secondary Skills: Butcher, Forester, Hunter.

Weapon Proficiencies: *Required:* Short bow.

Nonweapon Proficiencies: *Recommended:* Crude Weaponsmithing*, Danger Sense*, Endurance, Hunting, Light Sleeping*, Survival, Tracking, Weapon Improvisation*. *Barred:* All proficiencies from the shaman list (Table 31, Chapter 4).

Economic System: Both simple barter and animal products barter.

Wealth Options: The Wizard Slayer begins with 3d4 gp worth of tradable goods.

Armor and Equipment: He begins with hide armor, a small shield, and a leather quiver of 3d4 *spirit arrows*, gifts from his tribal elders. (See Chapter 5 for more about spirit arrows.)

Special Benefits:

Protection from Evil: As a result of the treatments from his tribal elders, a Wizard Slayer radiates a *protection from evil* aura to a distance of one foot. The aura is constant and permanent; it otherwise acts exactly as the 1st-level priest spell of the same name.

Know Alignment: A Wizard Slayer can use this ability at will by touching the targeted creature, character, or object. Casting times and spell components aren't necessary; the ability is otherwise similar to the 2nd-level priest spell. The creature is entitled to a saving throw to resist the ability.

Detect Illusion: A Wizard Slayer has a 5% chance per level of determining that a phenomenon with illusory, visual, auditory, or other sensory components is actually an illusion. This chance can't exceed 75%. He may use this ability twice per day, but only once per phenomenon.

Detect Magic: A Wizard Slayer has a 25% chance at 1st level of detecting magic; this ability increases by 5% per level, up to a maximum of

90%. The ability works at will, providing the Wizard Slayer does nothing but concentrate for a full round. He perceives the presence of magic as a dull throb in his head (dim, faint, moderate, strong, or overwhelming). He can't determine the sphere or type of magic; otherwise, this ability works as the 1st-level priest spell.

If successful, the barbarian has a 50% chance to determine the general bent of the spellcaster who cast the spell (good or evil).

Attack Magical Creatures: A Wizard Slayer can strike at creatures normally immune to non-magical attacks. At 4th level, he can make attacks against creatures that normally can only be hit with a +1 or better weapon. At 6th level, he can attack creatures requiring a +2 weapon. At 8th level, he can attack creatures requiring a +3 weapon. At 10th level, he can attack +4-weapon creatures, and at 12th level he can attack +5-weapon creatures. This ability does not give the Wizard Slayer any special combat bonuses; he makes normal attack and damage rolls against these creatures.

Experience Point Bonus: If a Wizard Slayer destroys or disposes of a magical item, he earns 150% of its experience point value. For example, if he tosses a *ring of shocking grasp* into a crevasse, he earns 1,500 experience points instead of the normal 1,000. This benefit applies only to magical weapons of an evil alignment, or those created or wielded by an evil wizard or priest.

In addition, for the experience point bonus to occur, he must make certain that no one else can easily recover the item, certainly not a member of his own party. Generally, items recovered by other PCs negate the experience point bonus.

The barbarian earns twice the normal number of experience points for slaying an evil wizard or priest.

Special Hindrances:

No Magical Items: A Wizard Slayer can't use magical items of any kind. If the barbarian allows a wizard to cast a spell on him, he loses all special benefits for 24 hours or until an *atone-ment* spell absolves the violation.



Combat Compulsion. In combat situations, a Wizard Slayer must seek out an evil wizard or priest in preference to all other potential opponents. If the party encounters a horde of ogres and an evil priest, the Wizard Slayer directs his attacks against the priest. If the barbarian hears rumors of an evil wizard in a mountaintop castle, he feels compelled to track him down unless his companions convince him otherwise or forcibly restrain him. This compulsion doesn't necessarily interfere with his common sense or his responsibilities to his friends. If a companion dangling from a cliff calls for the Wizard Slayer's help, the barbarian will interrupt his attacks against an evil priest to rescue him, then resume his attacks when his companion is safe.

Cleric Kits

Dreamwalker

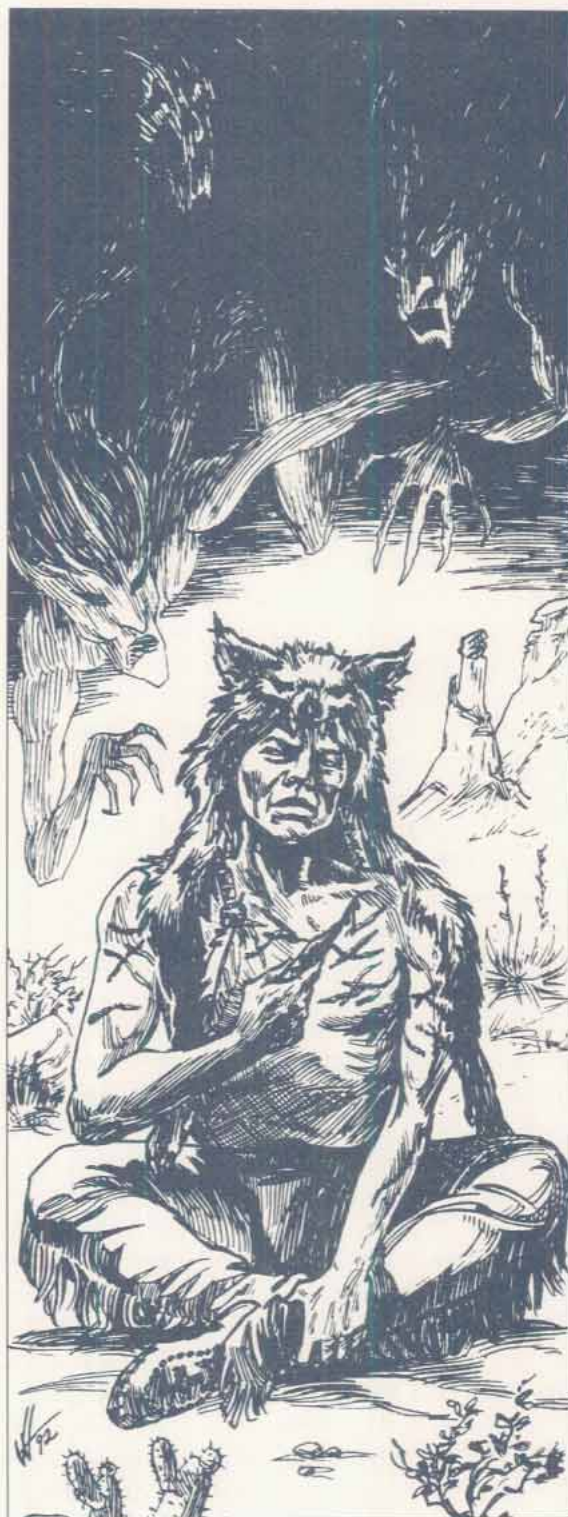
Description: Dreamwalkers arise from the same cultures that produce Brushrunners. But unlike the Brushrunners, who content themselves with art and recreation, Dreamwalkers attend to the spiritual needs of their moieties (extended families).

Dreamwalkers refer to the world in which they live as "the Dreaming." People, animals, and objects are manifestations of the dreams of powerful deities occupying a different world, called "the Dreamed." When people dream, their spirits leave the Dreaming and enter the Dreamed. The Dreamed duplicates many of the Dreaming's physical features; it's also home to spirits of the deceased. Dreamwalkers devote their lives to studying the relationship between the Dreamed and the Dreaming.

Requirements: Standard.

Homeland Terrain: *Required:* Plains.

Role: A Dreamwalker is obsessed with dreams. He ponders his own dreams incessantly, coaxes his companions for details of their dreams, and even studies slumbering animals to determine if they might be dreaming. If a com-





panion falls ill, the Dreamwalker asks if a dream foreshadowed his condition. If a companion has a nightmare, the Dreamwalker avoids him for the rest of the day, fearing that his bad luck might be contagious. Conversely, if a friend has a pleasant dream, the Dreamwalker is particularly attentive, even attempting to sleep next to him, hoping that his good fortune will rub off.

Typically a Dreamwalker leaves his homeland and aligns himself with an adventuring party because a dream has directed him to do so. He remains with the party, obeying their leaders and helping them achieve their goals, until a dream informs him it's time to go home.

Like Brushrunners, Dreamwalkers are social creatures who value cooperation and companionship. However, they are less concerned with comfort than Brushrunners, making them dependable workers and fighters who take their responsibilities seriously.

So convinced is the Dreamwalker of the existence of the Dreaming and the Dreamed that he is dumbfounded when not everyone shares his beliefs. When others speak of their gods, he rolls his eyes. He regards prayer as bizarre, idolatry as baffling. He is appalled by most outworld priests and clerics, and he avoids socializing with such characters in his own party.

Secondary Skills: Loremaster, Soothsayer, Storyteller.

Weapon Proficiencies: *Recommended:* Boomerang* (either returning or non returning), blowgun, club, short bow, dagger, dart, sling, spear.

Nonweapon Proficiencies: *Recommended:* Ancient History, Danger Sense*, Foraging*, Signaling*, Soothsaying*, Weather Sense. *Barred:* Religion.

Economic System: Simple barter and animal products barter.

Wealth Options: A Dreamwalker begins with 2d4 gp worth of animal products or tradable goods.

Armor and Equipment: A Dreamwalker receives no beginning armor, preferring a leather loincloth and, perhaps, a feather headdress. He

may trade for armor, but usually confines himself to leather or padded. He may carry a shield, usually making his own by stretching animal skins over a wooden frame.

A Dreamwalker also begins with a device called a *dream catcher*, which resembles a thin leather headband decorated with colorful feathers and pebbles. The Dreamwalker's moiety elders present him with his *dream catcher* when he reaches adolescence. The *dream catcher* retains all of the dreams experienced by the wearer in a single night; the dream catcher automatically releases the dreams after 24 hours, preparing itself to retain a new set of dreams. It can be used in either of the following ways:

- The Dreamwalker wears the *dream catcher* for a night, then loans it to another character. If the character wears the *dream catcher* when he goes to sleep, he experiences the exact dreams that the Dreamwalker had the previous night.
- A character wears the *dream catcher* for a night, then returns it to the Dreamwalker. If the Dreamwalker wears it when he goes to sleep, he experiences the character's dreams.

If the Dreamwalker loses his *dream catcher*, he may return to his homeland and petition his moiety elders for a replacement. A replacement takes 1d4+1 weeks to create.

Spheres: *Major:* All, Charm, Combat, Divination, Protection. *Minor:* Animal, Creation, Plant, Weather.

Talisman: A shaker made from a hollow gourd filled with bird bones.

Special Benefits:

Dream Reading: By touching the forehead of a sleeping character or creature and making a successful Wisdom check, the Dreamwalker experiences the sleeper's dream. The barbarian can't interact with the dream or affect it in any way; he just sees it in his head, exactly as it is being dreamed by the sleeper. The Dreamwalker can read dreams at will, but for no more than five rounds per hour. While dream-reading, the



cleric remains in a trance-like state, oblivious to the physical world. If disturbed (or the sleeper wakes up), the Dreamwalker automatically loses contact with the subject, and the dream reading ends.

Clairvoyance: By closing his eyes and relaxing, the Dreamwalker can see in his mind any location known to him; the ability duplicates the 3rd-level wizard spell, but requires no components or casting time. The Dreamwalker can use this ability once per day, for a number of rounds equal to his level.

Dream Implant: Once per day, the Dreamwalker can enter the mind of a sleeping character or creature and modify his dream. The cleric touches the subject's forehead, and the subject saves vs. spells. If the save succeeds, the Dreamwalker cannot affect his dream. If the save fails, the Dreamwalker enters a trance-like state (similar to that associated with the dream reading ability) and can spend up to five rounds tinkering with the subject's dream. The barbarian can change the details of a dream or implant a new one. Some possible uses:

- He creates disturbing dreams that prevent the subject from sleeping restfully; the subject cannot recover the normal amount of lost hit points or recover spells.
- He induces a nightmare involving a particular character or creature. If the subject encounters the character or creature the next day and fails to save vs. spells, he reacts as if affected by a *fear* spell.
- He manufactures soothing images of tranquil meadows and babbling brooks to calm a restless friend.
- He implants a misleading clue about the location of a treasure.

An implanted dream cannot coerce the subject to perform an act that goes against his moral principles or common sense. Nor does it alter beliefs or personality in any major way. For instance, a dream of a beloved deity murdering

an innocent child won't make the subject abandon his faith, nor can a dream of a tasty bowl of snake venom compel him to drink poison. The DM decides the exact effects, if any, of all implanted dreams.

Death Dream: A Dreamwalker gains this ability when he reaches 9th level. Once per month, a Dreamwalker can induce nightmares so disturbing that the subject dies. The subject must be of the same level or less than the Dreamwalker (or have hit dice equal to or less than the Dreamwalker's level). The Dreamwalker places his hands on the sleeping subject for five rounds and concentrates. If interrupted—for instance, if the Dreamwalker is attacked or if the subject awakens—the attempt is over; he can try again next month. Otherwise, the Dreamwalker makes a saving throw vs. death magic, using 1d10 instead of the usual 1d20. If the throw fails, the *death dream* also fails. If the throw succeeds, the subject's hit points are reduced to 0. On a roll of 10, the *death dream* backfires, and the Dreamwalker enters a state of *temporal stasis* (as per the 9th-level wizard spell).

Special Hindrances:

Full Night's Sleep: If a Dreamwalker doesn't sleep at least seven hours, he can't use any of his special benefits the following day. The light sleeping proficiency may reduce this requirement to an hour (see Chapter 4).

Decreased Defenses: While using any of his special benefits, a Dreamwalker's Armor Class is automatically 10, regardless of any armor or magical protections.

Flamespeaker (M'wanga)

Description: The Flamespeaker—also known as a M'wanga—comes from a primitive tribe that worships fire. Any child born at sunset is immediately placed before a small campfire and observed for the rest of the night. If the child refrains from crying, and the fire still burns at dawn, the child has been chosen by the flame spirits to learn the secrets of the M'wanga, including the abilities to



change into a fiery sphere and converse with flames. Tribal elders teach him these secrets when he reaches adolescence.

Requirements: Standard.

Homeland Terrain: *Required:* Desert, Mountains, or Plains.

Role: The Flamespeaker considers himself a servant of the spirits, a small player in the grand scheme of nature. His companions will find him shy and self-deprecating, quick to blame himself for real or imagined mistakes. He expresses his faith by bowing to the setting sun, passing his stone weapons through flames before a battle, and apologizing to fires before extinguishing them.

His alliance with an adventuring party usually results from an elder's directive to season his skills in the outworld. Though intimidated by most outworlders, he remains loyal to his friends and obeys the orders of his leaders. He has no fear of death, confident that his devotion will be rewarded in the afterlife.

Secondary Skills: Fire-maker.

Weapon Proficiencies: Any, but the Flamespeaker won't use weapons made exclusively of wood (a wooden arrow with a stone head is acceptable, but a solid wooden club isn't).

Nonweapon Proficiencies: *Required:* Fire-building. *Recommended:* Danger Sense*, Direction Sense, Religion. *Barred:* Leadership*.

Economic System: Animal products barter.

Wealth Options: The Flamespeaker begins with 2d4 units of animal products.

Armor and Equipment: The Flamespeaker begins with no armor, wearing instead an animal skin loincloth or smock. He may trade animal products for armor and a shield, but never wears armor better than leather or padded.

Spheres: *Major:* All, Combat, Divination, Elemental, Weather. *Minor:* Charm, Healing, Necromantic, Protection.

Talisman: The Flamespeaker's *flame form* (see below) functions as his talisman.

Special Benefits:

Flame Form: Upon achieving 7th level, the Flamespeaker can become a five-foot-diameter

sphere of living fire for up to an hour twice per day. Except for tiny yellow and red flames flickering over its surface, the sphere is featureless. In his flame form, the Flamespeaker has AC 4 and the same number of hit points (and same level) as in human form. The flame form also has the following properties:

- It has no rating for land movement, but can fly at a movement rate of 9 (Maneuverability Class B).
- It can see in all directions simultaneously (to the same distance as a normal human) and can't be surprised. Its senses of smell and hearing remain unchanged.
- It can regulate surface heat at will, from the temperature of warm water to a blazing inferno. At low heat, it can pass through dry grass without starting a fire. At full heat (the normal state), it ignites any flammable materials it contacts; those who touch it suffer 2d4 hit points of damage.
- At will, the form can generate 1–4 tentacles of flame, up to 10 feet long; the Flamespeaker controls the exact number of tentacles as well as their lengths. Though the flame form can't wield weapons, it can lash with these flame tentacles, making up to four attacks per round. Each tentacle may be directed at a different target. Each successful hit inflicts 2d4 hp damage.
- The flame form is immune to all magical and nonmagical fire-based attacks.

Speak with Flames: Once per day, a Flamespeaker may ask a question of any natural fire source, such as a campfire, a smoldering ember, a torch, or a burning house. If the Flamespeaker makes a successful Wisdom check, he hears the answer in his head. The fire always answers honestly, using a single word or a short phrase. Typical questions might include "Who started you?" "What are you burning?" "Has a man with a white beard passed this way?"

The DM should keep in mind that a typical fire doesn't know much. It can't make judgments or



give dependable advice. In general, its knowledge is limited to events that occurred in the immediate area while it's been burning. If in doubt, the DM can have the fire respond, "I do not know."

Special Hindrances: The Flamespeaker suffers the following penalties when in flame form:

- He can't speak.
- He can't cast spells.
- He suffers double damage from all magical and nonmagical cold-based attacks.
- Any contact with a gallon or more of water (from rain, a river, a bucket of water thrown by an opponent) causes the Flamespeaker to immediately revert to human form unless he successfully saves vs. spell.
- Certain spells have adverse effects on the flame form, such as *quench fire*, *pyrotechnics*, *fire quench* and others. A *frost brand* or similar item would also harm the fire form. Both spells and items typically inflict 3d8 points of damage to the Flamespeaker and cause him to revert to human form. Other spells and items exist that can effect the Flamewalker while in fire form; the DM has the final responsibility for determining their precise effects.

Medicine Man/Medicine Woman

Description: Though a skilled healer, the Medicine Man or Medicine Woman has responsibilities beyond curing the sick and ministering to the wounded. He or she also serves as a counselor, teacher, and spiritual advisor, using gentle words and supernatural forces to promote the people's well-being.

Requirements: A Medicine Man must have a minimum Intelligence of 9 and be of good alignment.

Homeland Terrain: Any.

Role: The Medicine Man assumes the role of caretaker for any group with whom he aligns. He gathers healing herbs for the wounded, stays up through the night with the sick, and presides

over funeral rites for the dead. While the concerns of outworld companions may be beyond his understanding, he is quick to lend a sympathetic ear. Despite his crude manner, many find his mere presence a source of comfort.

The Medicine Man is unusually reflective for a barbarian, spending hours brooding over the cruelty of life or his failure to heal to someone in his care. On the battlefield, he fights fiercely and selflessly, risking his life to aid endangered companions.

Secondary Skills: Animal Handler, Forager, Forester, Loremaster.

Weapon Proficiencies: *Recommended:* Axe (hand, battle, or throwing), club.

Nonweapon Proficiencies: *Bonus:* Healing. *Recommended:* Animal Handling, Animal Training, Foraging*, Herbalism, Horde Summoning*, Leadership*, Religion, Survival.

Economic System: Animal products barter.

Wealth Options: A Medicine Man begins with 2d4 gp worth of animal products.

Armor and Equipment: The Medicine Man begins with leather armor that covers most of his body (a full tunic, leggings tied at the waist and ankle, arm bands reaching from the wrist to the elbow). His armor may be dyed bright colors or decorated with animal products (porcupine quills, pheasant feathers, bear claws). A Medicine Man sometimes shaves the hair from his head, leaving a long lock hanging between the shoulders or a single strip running from the forehead to the back of the neck.

Spheres: *Major:* All, Healing, Necromantic. *Minor:* Charm, Guardian, Protection.

Talisman: None (see Special Hindrances).

Special Benefits:

Destroy Disease: This ability allows a Medicine Man to instantly cure a diseased or poisoned victim (other than himself) by transforming the debilitation into a physical entity. A Medicine Man may use this ability to destroy one disease for every five levels of experience. Thus, an 8th-level barbarian could cure two diseases in one week.



The Medicine Man places his hands on the victim, then saves vs. death magic. If the save fails, nothing happens; the victim continues to suffer. If the save succeeds, the victim is cured, as if affected by a *cure disease* or *neutralize poison* spell; the curing occurs immediately, and the victim recovers all hit points lost as a result of the disease or poison.

The disease or poison then manifests as an undulating black blob, vaguely skull-shaped, hovering about five feet in front of the Medicine Man. No one but the Medicine Man can see the entity or affect it in any way. The entity can't attack or move, but if the Medicine Man attempts to escape, the entity remains with him.

The Medicine Man has two rounds to destroy the entity. (Imprisoning or burying the entity won't help; it simply reappears next to the Medicine Man.) The entity has 1d4+1 hp and AC 10. It's vulnerable to all physical attacks from the Medicine Man, but is 100% resistant to magic. If reduced to 0 hp, it disappears.

If the Medicine Man fails to destroy the entity in two rounds, it is absorbed into the Medicine Man's body; the Medicine Man immediately becomes affected by the same disease or poison as the victim he cured. A Medicine Man can't use his destroy disease ability on himself, though he may benefit from any other method of healing.

Medicine Belt: Once per month, a Medicine Man can create a *medicine belt* that grants special protection to any wearer, including the Medicine Man. To create a *medicine belt*, the Medicine Man must spend a full day in his homeland terrain gathering the components (including the skin from a small animal, a few herbs, and the tooth from a creature that died from natural causes), then a second day putting it together. When it's complete, he makes a saving throw versus death magic. If the check fails, the belt has no special properties; the Medicine Man can try again next month. If the check succeeds, the belt grants the wearer one of the properties listed on Table 25, determined by a die-roll or



chosen by the DM. A medicine belt loses its magical properties in 1d4+1 weeks.

Table 25: Medicine Belt Properties

D6 Roll	Property
1	-1 bonus to Armor Class
2	-2 bonus to Armor Class
3	Wearer gains a +2 bonus on saving throws versus spell.
4	Wearer heals at twice the normal rate (applies only to natural healing)
5	Wearer is immune to all natural diseases and poisons (has no effect on diseases and poisons affecting the wearer before he donned the belt)
6	+1 bonus to all saving throws

Special Hindrances:

No Turning: A Medicine Man can't turn undead.

Last Rites: Whenever a Medicine Man encounters the corpse of a human, humanoid, or demihuman—including those that he or his companions have killed—he must administer last rites. The alignment of the corpse is irrelevant; Medicine Men believe that all spirits get a second chance in the afterlife.

Last rites consist of placing a small portion of food near the corpse (so the spirit has something to eat on his way to the afterlife), a brief prayer (lasting no more than a round), and a helpful piece of advice, chosen by the Medicine Man. ("If you find the spirit of the dragon who killed you, hold no grudges." "Watch over your sons and daughters." "Do not squander the afterlife in sadness and regret.")

If a Medicine Man fails to perform last rites for all corpses he encounters in a given day, he may not cast spells for the following 24 hours. The DM may suspend this penalty in unusual circumstances (the corpse sinks in quicksand before the Medicine Man gets to it, or a dangerous monster guards the corpse).

If faced with an inordinate number of corpses—on a battlefield, in an infirmary, during a

plague—the Medicine Man fulfills his obligation if he performs rites for a select two or three (determined by the DM). A Medicine Man is not obligated to perform last rites for skeletal remains or undead.

Seer

Description: A foreteller of the future and reader of omens, the Seer considers himself a conduit of the gods, superior to lesser mortals. The Seer undergoes rigorous training from an early age. He is left in the woods for days at a time, his limbs bound with vines, his eyes and ears covered with bark, to enhance his sensitivity to the natural world. Duels with wild animals sharpen his combat skills. Sips of herbal brews induce violent nightmares that harden his resistance to fear. His training complete, he begins an apprenticeship in the outworld, sharing his gifts with the unenlightened until his elders call him home.

Requirements: Standard.

Homeland Terrain: Any.

Role: Proud and arrogant, the Seer interprets signs and offers prophecies to help his party achieve their goals. He often expects to be pampered, and can become indignant if his companions show insufficient sympathy when he breaks his favorite weapon or falls ill. He tends to socialize with the higher-status members of his party (those of equal or higher level) and ignore the others. He may make little effort to conceal his contempt for the outworld.

The Seer attacks without hesitation on the battlefield, certain that his deities will protect him from serious harm. Wounds make him angry, increasing his determination to destroy any opponent who had the audacity to damage an agent of the gods.

Secondary Skills: Forester, Hunter, Lore-master.

Weapon Proficiencies: Any, but he prefers melee weapons such as spiked clubs*, knives, and axes.



Nonweapon Proficiencies: *Required:* Sooth-saying*. *Recommended:* Blind-fighting, Direction Sense, Leadership*, Religion.

Economic System: Both simple barter and animal products barter.

Wealth Options: The Seer begins with 2d4 gp worth of animal products or tradable goods. As a gift from his elders, he also receives 1d4 small ornamental stones (DM's choice) with a total value less than 100 gp.

Armor and Equipment: A Seer begins with padded armor. He also begins with a set of *fetich sticks*, 13 small rods of wood bearing carvings of human faces, given to him by his elders. The *fetich sticks* are wrapped in lizard skin, the package tucked inside a leather strap the Seer wears around his waist or shoulder. If the Seer snaps one of the *fetich sticks* at dawn, he may increase his resistance to damage. Roll 1d20; on a roll of 1–19, he suffers only half damage from all forms of attack—including, weapons, poison, disease, natural disasters, and magic—for the next 2 hours. On a roll of 20, he suffers double damage from all attack forms for the next 6 hours. There is a delay of 1d2 rounds before the benefits or detriments are realized.

A Seer can use only one *fetich stick* per day. No one but the Seer may use a *fetich stick*.

The *fetich stick* set is intended as a one-time gift. Should the Seer desire another set, he may return to his homeland and petition his elders. If they approve, they will give him another set of 13 sticks. However, enchanting a replacement set requires an infusion of energy from the Seer; he must sacrifice one magical item and cast spell levels equal to his level to enchant the *fetich sticks*. The Seer may keep acquiring new sets as long as the elders approve. He may never receive a replacement until all of the sticks in the old set have been used or lost. At the DM's option, the Seer's elders may first require him to perform a heroic deed that shows his intimate relationship with the gods. The *fetich sticks* serve as the reward for this deed.

Spheres: Standard.

Talisman: A *nganga* branch, made of a small tree limb crudely carved in the shape of a man, with two bits of quartz for eyes and a snake skin for a loincloth.

Special Benefits:

Identification: Once per day, a Seer can attempt to identify the remains of any creature or character. The remains may be an entire corpse or just a body part (bone, hair, skin, or blood); the age of the remains is irrelevant. Alternately, he may attempt to determine ownership of any weapon or object; the Seer will identify the last creature or character who possessed the item for at least a day.

To use this ability, the Seer touches the remains or item, concentrates for one round, then makes a Wisdom check. If the check fails, so does the identification attempt; the Seer learns nothing. If the check succeeds, the Seer sees an image of the character or creature in his mind. The image lingers for one round. If the Seer is unfamiliar with the character or creature, his companions may be able to provide details from the Seer's description.

Know Motivation: To use this ability, the Seer points at the subject and makes a Wisdom check. If the check succeeds, the Seer instantly knows the fundamental motivation of the subject; typical motivations include hunger, fear, greed, affection, and anger. The ability reveals the motivation in general terms only; the Seer may learn that a dragon is hungry, but not what it wants to eat. He may learn that a stranger is afraid, but not what he fears. This ability won't work on those whose minds are protected from detection by means of spells, magical items, or psionic powers. Nor will it work on mindless creatures (unthinking undead, slimes, most plants). A Seer can use this ability once per day.

Fear Immunity: The Seer is immune to all forms of fear.

Special Hindrances:

Victory Ritual: Whenever a Seer completes a successful combat encounter—that is, an encounter in which his enemies have been



killed, captured, or chased away—he must execute a victory ritual to express his appreciation to the gods. The DM determines when a ritual is appropriate. Normally, hunting and fishing encounters don't require victory rituals, nor do recreational matches or battles with mixed results.

The Seer selects a specific ritual at the beginning of his career from the following list. If he prefers, the DM may suggest a different ritual or allow the player to design one. Once the ritual is chosen, it never changes.

- The Seer takes a lock of hair, a tooth, a scrap of cloth, or other souvenir from at least one of the opponents who didn't escape or retreat. He displays these souvenirs on a shield, belt, or necklace for at least a day. (If all of the opponents were chased away, the Seer is excused from performing this ritual.)
- He marks the area where the battle occurred with a special tribal symbol, carved in a tree, chiseled in a boulder, or cut in the ground.
- He "purifies" the area where the battle occurred by sprinkling it with water or flower petals.
- He silently gives thanks to his gods for guiding his hand and giving him courage, a process taking at least 10 rounds.

The Seer must perform his victory ritual within an hour after the combat encounter ends. If he fails to do so, he may not use his special benefits or cast spells for the next 24 hours.

Spiritist

Description: The Spiritist believes in the omnipresence of spirits. They inhabit people, animals, inanimate objects (trees, stones, the moon), and forces of nature (wind, thunder, death), and have profound effects on the physical world. According to the Spiritist, all spirits exude a mystical force called wakan. Wakan fastens itself to humans in touch with the spirit

world and grants them special powers.

Requirements: A Spiritist must be of lawful alignment.

Homeland Terrain: Any.

Role: The Spiritist sees most worldly events as consequences of spirit activity. A volcanic eruption is the result of an angry mountain spirit. Rain falls when cloud spirits are unhappy. Recovery from disease means that the death spirit was asleep or preoccupied. The Spiritist compulsively shares such interpretations with his companions.

The Spiritist performs a variety of improvised rituals intended to curry favor with good spirits and keep evil ones away. He may fast for a week, insist on sleeping 10 feet away from his companions, or wake up one morning and decide to cut off his beard. He may address a tree by name, weep when an axe shatters, and fall on his knees and beg for mercy during a hailstorm. These actions defy logic, vary from week to week, and produce no obvious results. A Spiritist persists in acting on his whims, convinced that his behavior will be rewarded in the afterlife.

His eccentricities aside, the Spiritist makes a loyal friend and courageous fighter. He respects the natural world, afraid that killing animals for sport or throwing refuse in a stream will offend the spirits. Though even-tempered, he is skittish and easily frightened; a sudden wind might be an evil spirit passing by, a hooting owl might be the cry of an ancestor.

Secondary Skills: Primitive Artist, Dancer, Soothsayer, Storyteller.

Weapon Proficiencies: Any barbarian weapon of the culture.

Nonweapon Proficiencies: *Recommended:* Alertness*, Artistic Ability, Dancing, Hiding*, Soothsaying. *Barred:* Horde Summoning*.

Economic System: Both simple barter and animal products barter.

Wealth Options: A Spiritist begins with 2d4 gp worth of animal products or tradable goods.

Armor and Equipment: A Spiritist prefers not



to wear armor, believing it offensive to the spirits of animals. He will, however, wear simple animal skin smocks and loincloths to keep him warm. He will also carry a shield. He avoids bone weapons, again so as not to offend animal spirits

At 1st level, a Spiritist receives a *totem bone* made from a foot-long shaft of bone from an animal that died of natural causes. The totem bone is engraved with various symbols representing at least four key spirits held sacred in his homeland (the DM determines the symbols; a typical selection might include a lightning bolt, a sun, a bear, and a tree). Without his *totem bone*, a Spiritist can't use any of his special benefits, nor can he cast 3rd-level or higher spells.

To replace a lost or damaged *totem bone*, a Spiritist must locate a suitably sized animal bone in his homeland terrain, then engrave it with his spirit symbols, a process requiring about a day's work. If a Wisdom check fails, the bone won't function; he can try again with a new bone. If the check succeeds, he expends 1,000 of his earned experience points (subtracting them from his current total), and the totem bone functions normally.

Spheres: Standard.

Talisman: The Spiritist's *totem bone* also serves as his talisman.

Special Benefits:

Spirit Armor: Protective spirits constantly hover around the Spiritist, protecting him from danger. In complete darkness, these spirits are visible as a hazy blue aura composed of swirling humanoid figures. The spirit armor provides him with an Armor Class boost of -3 (to a maximum of AC 0). Additionally, the Spiritist suffers only half damage from all attacks from undead. Level-draining undead only drain half of their usual amount of levels, subject to a minimum level drain of one.

If affected by *dispel magic* (cast against the Spiritist's level) or a similar spell, the spirit armor disappears for 24 hours (no saving throw). Likewise, an evil priest can turn the

spirit armor as a ghost; if turned, the spirit armor vanishes for a full day.

Spirit Horde: Once per day, the Spiritist may attempt to summon a horde of sympathetic spirits to annoy his opponents and reduce their combat effectiveness. If the Spiritist makes a successful Wisdom check, the horde appears in one round, then harasses the indicated opponents by fluttering around their heads, shrieking in their ears, and tickling their skin. The horde will harass a number of opponents whose total hit dice or levels are less than or equal to the Spiritist's level. For example, a 4th-level Spiritist could harass a 4 HD monster or two 2nd-level warriors. While harassed, the opponents suffer a penalty of 1 to Armor Class, attack rolls, and damage rolls. The harassment lasts for a number of rounds equal to the Spiritist's level, then the horde disappears.

The horde can be repelled by *protection from evil* or similar magic that shields the victim from conjured and summoned creatures.

Speak with Spirits: By closing his eyes, concentrating for one round, and making a successful Wisdom check, a Spiritist can summon and speak with the spirit of any dead creature or character he knew in life; the departed being must have the same alignment as the Spiritist. Otherwise, this ability functions identically to the 3rd-level *speak with dead* priest spell; casting times and components aren't needed. As with *speak with dead*, the Spiritist's level determines which creatures he can summon, how long he can question them, and how many questions he can ask. The ability may be used once per day.

Special Hindrances:

No Special Physical Skills: A Spiritist lacks the standard barbarian's expertise in leaping, springing, back protection, and climbing. He doesn't use Tables 14 and 15 in Chapter 1; he has the same skills in these areas as a normal human.

Spirit War: As compensation for use of their wakan, spirits may occasionally call on the



Spiritist to aid them in their battles. Whenever the Spiritist rolls a natural 20 when using *speak with spirits* or *spirit horde*, his spirit has been conscripted to participate in an otherworldly war; the Spiritist has no choice in the matter. The participation occurs the next time the Spiritist falls asleep and lasts only a few moments. When he awakens, the Spiritist remembers nothing about the battle, but damage incurred by his spirit may affect his physical body. Occasionally, the spirits may reward him instead. The DM chooses the effect from Table 26, or rolls 1d20. The effects begin as soon as he wakes up.

Table 26: Spirit War Effects

D20 Roll	Effect
1–10	No effect
11–13	2d4 hp damage
14–16	Suffers the effects of a <i>curse</i> for the next 24 hours (–1 to morale and attack rolls)
17–18	No spirit armor for the next 24 hours
19	<i>Spirit armor</i> increased to +4 for the next 24 hours
20	Any one of the Spiritist's weapons (DM's choice) functions as a +2 magical weapon for the next 24 hours

Witchman (Ulogo)

Description: The Witchman or Witchwoman—also known as the Ulogo—is a self-appointed champion of righteousness. He believes that some men are contaminated with an evil force called *m'loa* that compels them to perform evil actions. The Witchman injures the enemies of good by constructing and damaging clay dolls imbued with their *m'loa*.

The Witchman also believes that an evil man's *m'loa* persists after his death, taking the form of an invisible ghost. Such ghosts cannot be destroyed or harmed; they can only be frightened away. To that end, the Witchman cultivates

a horrifying appearance. He paints broad white circles around his eyes, and streaks his arms and legs in red. Stones lodged in his nostrils make his nose flair at bizarre angles. He pierces his earlobes and lips with sharp bones, and allows his fingernails to grow into grotesque spirals. A red tattoo on his chest, shaped like a jagged X, declares his opposition to *m'loa*.

Requirements: A Witchman must be of lawful alignment.

Homeland Terrain: *Required:* Forest, Jungle, or Swamp.

Role: To keep the *m'loa* ghosts at bay, the Witchman constantly experiments with new ways to make himself more horrifying. He sharpens his teeth to fine points, snarls like a tiger, and imitates serpents by slithering on the ground. He may color his face blue one day, cake his body with mud the next.

The Witchman takes a submissive role in an adventuring party, keeping to himself and rarely socializing with his companions. He is cautious around animals, believing that a *m'loa* ghost can turn a friendly dog vicious or cause a docile horse to throw its rider.

On the battlefield, the Witchman advances with leaps and jumps, shaking his long hair, eyes ablaze. He tramples fallen enemies and shrieks at their corpses. He celebrates the death of a hated enemy by dancing around a roaring fire, long into the night.

Secondary Skills: Dancer, Fire-maker, Herbalist.

Weapon Proficiencies: *Required:* Dagger or knife. *Recommended:* Blowgun, axe (battle or throwing), dart, spear, spiked club*.

Nonweapon Proficiencies: *Recommended:* Artistic Ability, Dancing, Fire-building, Signaling*, Religion. *Barred:* Animal Handling, Animal Lore, Animal Training, Horde Summoning*, Riding (Airborne or Land-based), Leadership*.

Economic System: Animal products barter.

Wealth Options: The Witchman starts with only 1d4 gp worth of animal products.

Armor and Equipment: The Witchman begins



with padded or leather armor. He may upgrade his armor to hide, but he only wears skins of animals he kills himself. He covers himself with leaves, claws, and bone fragments, secured to his clothing with strips of leather.

Spheres: *Major:* All, Charm, Combat, Necromantic, Protection. *Minor:* Divination, Elemental, Healing, Sun.

Talisman: The skull of a rat or a lizard, dyed red, impaled on a sharpened stick.

Special Benefits:

M'loa Doll: The Witchman can attempt to harm an enemy by creating a small replica called a m'loa doll. To create a doll, the Witchman must gather enough mud or clay in his homeland terrain to form a humanoid figure 4–6 inches tall. A fingernail, a lock of hair, or some other piece of organic material from the intended target is imbedded in the doll's chest. Alternately, a piece of an item owned by the target—a shred of clothing, a chip from a weapon—may be substituted for the organic material. A scrap of food partially consumed by the target also works. Once the Witchman has shaped the doll, he must allow it to dry for a day in the sun. A Witchman can use only one m'loa doll at any given time.

Whenever the Witchman breaks a piece from the doll, sticks a blade in it, or otherwise damages it, the target it represents may be harmed. No attack rolls are needed to damage the doll; the “attack” succeeds automatically. Nor is distance a factor, though the target and the Witchman must be on the same plane of existence. The Witchman can take no other actions during a round in which he damages the doll. He can damage the doll a total of four times, but can damage it no more frequently than once per hour. The doll automatically crumbles to dust after the fourth time it's damaged.

Whenever the doll is damaged, the target saves vs. spells, applying all relevant modifiers from Table 27. If the save succeeds, the target is unharmed. If the save fails, the target suffers 3d6 hp damage.

Table 27: M'loa Doll Modifiers

Condition	Target's Saving Throw Modifiers*
Witchman's level is less than or equal to target's level or hit dice	+2
Witchman can see target	–1
Witchman has inflicted physical damage on target in last 24 hours**	–2
Witchman's level (choose one)	
1–3	+2
4–6	+1
7–12	0
13+	–2

* Use all that apply.

** With weapons, spells, or the m'loa doll.

Bestow Curse: Once a week, the Witchman can attempt to curse any creature or character that he can see. The Witchman must spend one round doing nothing but standing still and staring at the target. He then spends the following round with both hands on his own chest, covering his tattoo; he may not take any other actions during this round. The target saves vs. spells. If the save succeeds, nothing happens. If the save fails, he suffers the effects of *bestow curse*, similar to the 4th-level wizard spell. If the save is a natural 20, the attempt backfires, and the Ulogo is affected by *bestow curse*.

Special Hindrances:

Vulnerability to Undead: A Witchman can't turn wraiths, spectres, or ghosts. He suffers double physical damage from these creatures, but suffers level draining normally.

Reaction Penalty: Because of his intimidating appearance and manner, the Witchman suffers a –3 reaction penalty in encounters with all out-world NPCs. This is addition to any other reaction penalties normally imposed on barbarian characters.



Creating New Kits

Players interested in a character type not discussed in this chapter may design a new kit from scratch, using the previous examples as guidelines. Begin by copying the **Barbarian Kit Record Sheet** in the back of this book. Fill out the description, then write down the information needed in each section. If necessary, refer to the Kit Subsections descriptions at the beginning of this chapter.

When you've finished with the Record Sheet, let your DM look it over. He may veto some ideas to ensure that characters taking the new kit aren't too powerful and that the kit doesn't overlap existing kits. The DM reserves the right to make additional adjustments after he sees how the kit works in the context of a campaign. Here are a few possibilities:

Fighters

Arctic Brute. A half-man, half-ape warrior from a frigid climate, resistant to extreme weather conditions.

Darkdweller. A native of a subterranean culture, this semi-blind fighter commands underground creatures and wields long, thin stalactites as spears.

Desert Rider. Similar to the Plainsrider, she's a nomadic survivalist, skilled at finding water and improvising weapons.

Sharkfighter. With a limited ability to breathe underwater, he counts marine animals as his closest allies and constructs weapons from seashells.

Shield Maiden. An Amazonian version of the Ravager, she has an aversion to male NPCs, and receives double the normal Armor Class bonus when wielding a shield.

Cleric

Boneshaper. Her supernatural forces animate skeletons and form weapons from bones.

Cave Painter. Coming from the Brute's culture, he paints cave walls with vivid animal images that he can animate to do his bidding.

Eaglerider. She has a telepathic bond with her giant eagle mount and wears a cape of feathers that gives her a limited ability to fly.

Snake Handler. A cleric who draws his magical powers from serpents. He has scaly skin, fang-like teeth, and can transform his arms into poisonous snakes.

Other Kits

Other kits dealing with barbarians have appeared previously — there have even been a few kits for wizards from barbaric tribes! Previous treatments of the barbarian theme include:

The Complete Fighter: Barbarian, Beast Rider, Berserker, Savage, Wilderness Warrior.

The Complete Priest: Barbarian/Berserker Priest, Savage Priest.

The Complete Wizard: Anagakok, Savage Wizard.

The Complete Bard: Skald.

The Complete Ranger: Feralan.

If any of these are considered for use, the DM should decide how and if they fit into the campaign setting.

Demihuman Barbarians

Although (according to Chapter 1) all barbarian characters must be human, the DM may wish to expand a campaign to include other races. Non-human races should be subject to strict limitations to avoid unbalancing the game. Barbarians based on demihuman races are generally known as demi-barbarians.

Only demihuman races for which an existing barbarian culture exists in the campaign can be





demi-barbarians (other humanoid races are discussed in *The Complete Book of Humanoids*).

Barbarian elves tend to be wild elves or sylvan elves, such as the Kagonesti of the DRAGONLANCE® setting. Barbarian dwarves tend to be mountain dwarves. The relatively advanced gnomes and halflings won't usually have barbarian cultures, although there are feral halflings in the DARK SUN® game world.

Demi-barbarians will lack many of the special abilities associated with the human barbarian class. These include:

- No increased hit dice; demi-barbarians use the standard dice for their class and level;
- No increased movement; demi-barbarians retain their racial movement rates;
- No special abilities in leaping, springing, climbing, or back detection;
- Demi-barbarians must take character kits, and only those approved by the DM;
- Demi-barbarians are limited as to the maximum level they can achieve.

However demi-barbarians have several advantages:

- They retain their racial abilities;
- They have all special advantages associated with their homeland terrain (see Chapter 1).

Table 28: Demi-Barbarians

Race/Kit	Maximum Level
<i>Dwarves</i>	
Fighter kits:	
Brute	15
Wizard Slayer	15
Cleric Kits:	
Flamespeaker	10
Witchman	10
<i>Elves</i>	
Fighter kits:	
Brushrunner	12
Forest Lord	12
Islander	12
Cleric kits:	
Dreamwalker	12
Seer	12

Possible kits from other sources include:

Complete Book of Elves: Herbalist (priest); Archer, Wilderness Runner, Windrider (warrior);
Complete Book of Dwarves: Battlerager (warrior);
Complete Book of Humanoids: Shaman, Witchdoctor, Oracle, Wandering Mystic (priest); Tribal Defender, Wilderness Protector (warrior).

Dual-Classed Barbarians

Human barbarians can become dual-classed, but only as barbarian fighter/clerics. They have access to any compatible character kit allowed in the campaign.

To change from a barbarian fighter to a shaman, the character must have a minimum score of 15 in Strength, and a minimum score of 17 in Dexterity, Constitution, and Wisdom.

To change from a shaman to a barbarian fighter, the character must have a minimum score of 15 in Wisdom, and a minimum score of 17 in Dexterity, Constitution, and Strength.

Multi-Class Barbarians

The primary multi-class open to a barbarian is the dwarf fighter/cleric demi-barbarian, using any combination of kits available to dwarf demi-barbarians. The dwarf advances in both classes simultaneously, up to 14th level (fighter) and 12th level (cleric). All rules for multi-class characters from Chapter 3 of the *Player's Handbook* also apply. The DM may permit other multi-class barbarian races.

Proficiencies

Because of their limited backgrounds and primitive living conditions, barbarians draw from a decidedly different pool of proficiencies than other characters. This chapter presents all of the nonweapon proficiencies available to barbarians, including those from the *Player's Handbook*, along with several new ones.

Compiled Proficiencies

As a general rule, barbarians may only acquire proficiencies listed on Tables 29, 30, and 31 in this chapter. Barbarians are ineligible for many of the General, Priest, and Warrior group proficiencies listed in the *Player's Handbook*. They lack the temperament and aptitude for engineering, heraldry, and other proficiencies associated with sophisticated cultures.

Three Rogue proficiencies relevant to the barbarian—Jumping, Tightrope Walking, and Tumbling—have been added to Table 29. Because barbarians aren't part of the Rogue group, their slot requirement have been boosted from 1 to 2.

The DM may bar any proficiency he decides is incompatible with a barbarian's background. For example, if a barbarian comes from a society where bows and arrows are unknown, the DM may bar him from taking a bowyer/fletcher proficiency. Conversely, as a barbarian spends more time in the outworld, the DM may make proficiencies available that aren't listed in this chapter; a barbarian who spends several months observing an outworld companion sew and embroider clothing may pick up the seamstress/tailor proficiency.

Keep in mind, however, that barbarians resist associating too closely with the outworld. In the course of his career, a barbarian might acquire one or two proficiencies other than those listed in this chapter, but no more.

Using the Tables

Barbarian fighters use Tables 29 and 30. They may select proficiencies from Table 31 by paying

one additional slot per proficiency beyond the number listed.

Shamans use Tables 29 and 31. If they pay an extra slot each, they may choose proficiencies from Table 30.

Entries marked with an asterisk (*) indicate proficiencies with special applications for barbarians. These are explained in the Clarifications and Modifications section.

Boldfaced entries are new proficiencies described in this chapter.

Italicized entries require the player to choose an area of specialization. For example, a barbarian proficient in animal training must specialize in training one particular type of animal, such as a horse or wolf.

Clarifications and Modifications

The following modifications supplement the proficiency descriptions listed in Chapter 5 of the *Player's Handbook*. These modifications apply only to barbarians. Proficiency bonuses, where indicated, are added to the normal check modifiers. For example, if a barbarian with Wisdom 12 uses the hunting proficiency (Wis -1) in his homeland terrain (+2), he makes his check at Wis +1; a roll of 13 or less is a success.

Agriculture

Available only in the most advanced barbarian cultures, this proficiency gives the character a primitive knowledge of farming techniques. He knows how to care for small herds of livestock, such as goats and sheep. He can raise modest crops in favorable conditions, usually wheat, rice, and other grains. He knows that plants grow better in cultivated soil, and uses sticks and bones to break the ground. He has little or no understanding of irrigation, fertilization, pest control, food preservation, or crop rotation.



Table 29: Nonweapon Proficiencies (General)

Proficiency	# of Slots	Relevant Ability	Check Modifier
Alertness	1	Wis	+1
Agriculture*	1	Int	0
Animal Handling	1	Wis	-1
Animal Rending	1	Dex	+2
Animal Training*	1	Wis	0
Artistic Ability*	1	Wis	0
Boating	1	Wis	+1
Clothesmaking, Crude	1	Int	-1
Dancing*	1	Dex	0
Danger Sense	2	Wis	+1
Direction Sense	1	Wis	+2
Fire-building	1	Wis	-1
Fishing*	1	Wis	-1
Foraging	1	Int	-2
Hiding	2	Int	-1
Jumping*	-	Str	0
Musical Instrument	1	Dex	-1
Pottery*	1	Dex	-2
Riding, Airborne*	2	Wis	-2
Riding, Land-based*	1	Wis	+3
Signaling	1	Int	-2
Sign Language	1	Dex	0
Singing	1	Cha	0
Swimming	1	Str	0
Tightrope Walking*	2	Dex	0
Tumbling*	2	Dex	0
Weather Sense	1	Wis	-1

Animal Lore

All barbarians automatically have the animal lore proficiency for creatures in their homeland terrain (see Chapter 1). In situations where a proficiency check is required, the DM should make an Intelligence check instead.

If a barbarian spends a slot on this proficiency, he acquires a knowledge of animal lore for creatures other than those native to his homeland terrain. He then uses the rules in the animal lore proficiency description in the *Player's Handbook*.

Table 30: Nonweapon Proficiencies (Fighters)

Proficiency	# of Slots	Relevant Ability	Check Modifier
Animal Lore*	1	Int	0
Armorer, Crude	1	Int	-1
Blind-fighting	2	NA	NA
Bowyer/Fletcher, Crude	1	Dex	0
Endurance	2	Con	0
Horde Summoning	2	Cha	-2
Hunting*	1	Wis	-1
Leadership	1	Cha	0
Light Sleeping	1	Con	-1
Running	1	Con	-6
Set Snares	1	Int	-1
Survival*	2	Int	0
Tracking*	2	Wis	0
Weapon Improvisation	1	Wis	-1
Weaponsmithing, Crude	1	Wis	-3
Wild Fighting	2	Con	0

Animal Training

To acquire this proficiency, a barbarian must come from a society where animals have been domesticated as pets, mounts, or workers. Generally, a barbarian can only train animals native to his homeland terrain, though the DM may approve related species. For example, with the DM's permission, an arctic barbarian may train a brown bear, even if the polar bear is the only species native to his homeland.



Table 31: Nonweapon Proficiencies (Clerics)

Proficiency	# of Slots	Relevant Ability	Check Modifier
Bartering	1	Int	-2
Healing*	2	Wis	-2
Herbalism*	2	Int	-2
Languages, Ancient*	1	Int	0
Local History*	1	Cha	0
Soothsaying	2	Int	0
Religion	1	Wis	0

Artistic Ability

A barbarian must select an art form common to his homeland. Acceptable choices include cave painting, plainsong (a style of singing based on approximate pitches instead of fixed intervals, performed without harmony or instrumental accompaniment), crude sculpting (in clay, wood, or bone), and primitive mosaics (colored pebbles or bits of bone arranged in appealing patterns).

A barbarian with the artistic ability proficiency receives a +1 bonus to dancing and musical instrument proficiency checks.

Dancing

A barbarian with this proficiency knows the ceremonial and recreational dances associated with his homeland. Such dances may be augmented with hoops, sticks, rattles, and other objects that enhance both the complexity and aesthetic quality of the performance.

Fishing

Instead of fishing with hooks and nets, most barbarians use spears or their hands. When fishing, a barbarian makes a proficiency check every hour. If the check succeeds, the number of fish caught equals the difference between the die roll and the barbarian's Wisdom score. An adult can live on two typical game fish (such as trout, bass, or bullhead) per day.

Modify the number of fish caught by factoring in the quality of the fishing spot. Consult Table 32 and multiply the base number (the proficiency die roll minus the fisher's Wisdom) by the indicated modifier. These guidelines help determine the quality of the spot:

Poor: Swamp, bog, shallow creek.

Average: Slow-running stream or river; moderately deep pond or lake; shore of body of water (as opposed to the center); sunny area in warm weather, shaded area in cool weather.

Good: Rapid-running stream or river; deep pond or lake; center of a body of water (as opposed to the shore); shaded area in warm weather, open sunny area in cool weather.

Table 32: Quality of Fishing Spots

Quality	Multiplier
Poor	$\frac{1}{2}$ (round down)
Average	1
Good	2

Example: Grog has the fishing proficiency and a Wisdom score of 13. He's fishing in a Poor quality spot. Grog's player rolls an 8. With this roll in an Average spot, Grog would ordinarily catch five fish (13-8). Multiply the base number by the Poor multiplier from Table 32 ($\frac{1}{2}$). Grog catches two fish ($5 \times \frac{1}{2}$, rounded down).

Healing

A barbarian with the healing proficiency may only diagnose and treat diseases common in his homeland terrain. He may not treat a poisoned individual unless the victim is suffering from a natural, nonmagical poison. He must also be familiar with the source of the poison. If the victim has been poisoned by a creature, the creature must be native to the barbarian's homeland terrain. If the victim has been affected by a poisoned weapon, the poison must be from a plant, animal, or mineral found in the barbarian's homeland terrain.



Herbalism

A barbarian may only identify and work with vegetation native to his homeland terrain. If he has both the herbalism and healing proficiencies, he may prepare and treat poisons in accordance to the restrictions outlined in the healing proficiency description above. With the DM's permission, assume that a barbarian carries a reasonable number of healing and poisonous herbs from his homeland.

Hunting

A barbarian has a +2 bonus when hunting in his homeland terrain, or when hunting an animal native to his homeland terrain. For example, a barbarian from a jungle homeland doesn't qualify for a bonus when hunting in the plains. But if he stalks a jungle animal on the plains (such as a tiger that escaped from a king's private game preserve), he makes his proficiency checks at +2.

Table 33 indicates the number of rations provided by various sizes of game animals. These figures are approximations; the actual numbers depend on the consumers' sizes (a bulky fighter may need more food than a slim cleric), ages (adolescents may eat more than the elderly), health (a healthy character can do with less food than his ailing companion), and activities (a character who spent the day fighting may need more food than a friend who spent the day reading).

Table 33: Rations Produced Per Animal
Size of game

animal	Number of rations*
S	1-2/2-3
M	3-4/4-6
L	5-8/8-12
H	9-15/15-25

* A ration is the food necessary to feed an average adult for one day. The figures to the

left of the slash indicate the number of rations obtained when a character of average skill handles the butchering. The figures to the right show the number of rations obtained by a character with the animal rendering proficiency (see below).

Jumping

As discussed in Chapter 1, barbarians already have exceptional leaping and springing abilities. In most cases, spending slots on the jumping proficiency won't improve their natural skills. Barbarians usually won't attempt pole vaults, regardless of whether they have this proficiency.

Languages, Ancient

The barbarian has mastered an obscure language associated with his homeland. Ancient barbaric languages don't necessarily involve words; they may consist of grunts, snorts, tongue clicks, or whistles. This proficiency enables the barbarian to vocally reproduce the language; he can't write or read it. The player should provide an explanation for the barbarian's fluency.

Local History

A barbarian with this proficiency must specialize in the legends and lore of his homeland. An oral historian, the barbarian can recite from memory a plethora of information concerning events, characters, and locations from bygone eras.

Musical Instrument

A barbarian must choose an instrument from his homeland. Typical instruments include the *bow and gourd* (an animal sinew stretched taut on a curved stick with a hollow gourd attached; bending the stick when the string is plucked



varies the pitch, which is amplified by the gourd);
elephant horn (a hollowed tusk with openings at both ends, played like a trumpet);

reed whistle (a hollowed branch or reed, perforated with holes that can be covered with the fingers and played like a flute);

log drum (a hollowed log with an animal skin stretched across the top, played with sticks or hands);

and *lamellaphone* (a thumb piano, made from bamboo strips secured to a small box; the plucked strips produce tones that resonate inside the box).

A barbarian's approach to rhythm and harmony may be unusual, but the complexity and emotional content of his performances are comparable to those of a trained outworld musician.

Pottery

Though barbarians usually don't have potter's wheels, kilns, and glazes, they can still create a surprising variety of earthenware objects. They begin by removing stones, splinters, and other debris from lumps of clay, then knead the clay with water until it softens. They roll the clay into coils, then shape it into bowls, pots, and cups. They may press ornamental pebbles and bones into the sides of the object, or use sharp sticks to etch designs. The objects are then air-dried or placed near a fire to harden.

Riding, Airborne and Land-Based

A barbarian may only ride land-based or airborne mounts native to his homeland. Because



of his exceptional physical prowess, a barbarian can execute any of the special feats listed in the *Player's Handbook* descriptions without a saddle. For instance, he can leap onto an airborne mount's bare back and spur it into the air as a single action. He must still make all required proficiency checks.

Survival

Every barbarian has basic survival skills in his homeland terrain; the survival proficiency isn't necessary. If a barbarian spends slots to acquire this proficiency, he chooses a terrain type other than his homeland terrain, thus giving him the survival proficiency in two terrains. More slots give survival skills in additional terrains. During character creation the player should justify how the barbarian has these proficiencies.

Tightrope Walking

A barbarian with this proficiency has an unusually developed sense of balance. In his homeland, a barbarian might use this skill to negotiate a narrow mountain ledge or scamper across a vine strung between two trees. The same bonuses and penalties apply as described in the *Player's Handbook*; however, a barbarian rarely uses a balancing rod.

Tracking

A barbarian automatically has the tracking proficiency in his homeland terrain (see Chapter 1). If he spends two slots, he acquires the tracking expertise of a ranger of equal level. Generally, his chance of success is halved in urban and man-made terrains.

Tumbling

In most cases, a barbarian won't use the tumbling proficiency for entertainment purposes. Instead, he uses it to elude and confuse enemies.

He gains the Armor Class improvements, attack roll bonuses, and damage reductions from falls described in the *Player's Handbook*.

New Proficiencies

Barbarians of any character kit can acquire the following proficiencies by spending the slots listed in Tables 29, 30, and 31. The "Crossover Groups" listed at the end of each entry may buy the proficiency at the normal cost. Groups not listed may buy the proficiency by paying one additional slot beyond the listed cost.

Alertness

A character with this proficiency has an instinctive knack for noticing disturbances and discrepancies in the immediate vicinity. A successful proficiency check reduces the character's chance of being surprised by 1. (This replaces the description of the alertness proficiency in *The Complete Thief's Handbook*.)

Crossover Group: General.

Animal Rending

This proficiency confers expertise in skinning and butchering animal carcasses. It lets a character derive the maximum amount of food from a carcass (see Table 33 in the hunting proficiency entry). It also lets him harvest valuable products from the carcass without damaging them. Such products typically include furs, horns, teeth, hides, and organs. (See the appendix for more about animal products.) Use of this proficiency requires access to the necessary tools.

No proficiency checks are necessary to butcher most animals, but the DM may require checks in unusual situations. For instance, a check may be required to butcher an animal the character has never seen before, or to successfully harvest a delicate body part (say, the eye of an immature beholder). If the check fails, the



character is only able to obtain an average amount of food (the number to the left of the slash on Table 33), or he damages the body part he was attempting to harvest.

Crossover Group: Warrior.

Armorer, Crude

With this proficiency, a character can make crude but effective armor from natural materials like hides, furs, and shells. He can't create armor better than AC 6.

It takes one week per level of AC below 10 to make crude armor (assuming the availability of the necessary materials). A character can make hide armor in four weeks, a shield in one week.

Crude armor tends to be more flawed and less durable than standard armor. After crude armor is created, make a proficiency check. If the check fails by more than 4, the armor is unusable. If a failed check is within 4 of the amount needed for success, the armor is flawed and functions at an AC 2 worse than normal (but never worse than AC 10). Flawed crude hide armor has AC 8; a flawed crude shield offers no protection whatsoever.

If flawed crude armor is struck in melee with a natural die-roll of 19 or 20, it falls apart. The wearer's AC immediately worsens by 4 (to a limit of AC 10). Removing the useless armor takes 1d4 rounds; during that time, the wearer moves at half his normal rate and suffers a -4 penalty to all attack rolls.

Crossover Group: Warrior.

Bartering

This proficiency, which simulates an expertise in trading and appraising, has two applications:

Value Check. With a successful proficiency check, the character can access the approximate value of a common item (a spear, a chicken, a bag of rice). The proficiency only works on items with an actual value of 50 gp or less. It does not work on magical items. A character may make only one attempt per item.

The DM makes the proficiency check in secret. If the check fails, the character receives no special information. If the check succeeds, he has correctly determined the value of the item within 10%. (Tell the player the value of the item, plus or minus 10%, or gives him a range within these values. For instance, if the actual cost of a small canoe is 30 gp and the check succeeds, any of the following responses are appropriate: "about 27 gp," "somewhere between 28 and 30 gp," "close to 33 gp.") On a natural roll of 1, the character has assessed the exact price. On a roll of 20, the assessment is wildly inaccurate (the DM might tell the player that a 30 gp canoe is worth 50 gp, somewhere between 1-5 gp, or nothing at all). Note that value of an object may be different from the asking price; the seller is free to set prices as he sees fit.

Discount Check. This proficiency can also help the character purchase items at bargain prices through intimidation, stubbornness, and sheer force of personality. The character must indicate a particular item (worth 50 gp or less) and make a proficiency check. If the check succeeds, the character may buy the item at up to 20% less than the asking price. The DM determines the discount (between 10-20%); if he prefers, he may determine the discount randomly (roll 1d4 and multiply the result by 5%). If the check fails, the buyer receives no special benefit from the proficiency (he may still purchase the item at the asking price). On a natural roll of 1, the buyer receives a 30-50% discount (DM's discretion). On a roll of 20, the seller becomes offended by the buyer's attitude and refuses to sell anything at all to him.

Only one discount check may be made per item. However, both a value check and a discount check may be made on the same item (the discount check may be made regardless of the outcome of the value check).

Barbarians: Whenever practical, values should be expressed in a medium of exchange used in the barbarian's homeland. If a barbarian commonly trades bobcat furs (worth 2 gp each) and correctly determines the value of a small canoe (worth 30



gp), the DM might tell him the canoe is worth “about 15 bobcat furs” or “between 14 and 16 bobcat furs.” If he makes a successful discount check, and the DM decides to give him a 20% discount, the canoe will cost him 12 furs. Fractional values should be resolved in favor of the seller; if the barbarian receives a 30% discount on a 30 gp canoe (for a final price of 21 gp), the canoe will cost him 11 furs (valued at 22 gp).

Crossover Group: Rogue.

Boating

This proficiency lets the character pilot small boats, including canoes, rafts, and kayaks. A successful proficiency check is necessary to pilot them at maximum speed or to execute a difficult maneuver, such as steering around rocks in a rapid river or spearing a fish without capsizing.

Barbarians: A barbarian may not take this proficiency unless water vessels are common in his homeland.

Crossover Group: General.

Bowyer/Fletcher, Crude

With this proficiency, a character can make short bows and arrows. To make short bows, the character must be proficient in the use of short bows. To make arrows, he must be proficient in some type of bow.

If the character has the hunting proficiency, he receives a +3 bonus to all crude bowyer/fletcher proficiency checks.

Because crude bows and arrows use natural materials—such as bone, wood, and stone—and fine craftsmanship isn’t required, construction time is reduced (see Table 34). Arrowheads must be made by weaponsmiths, but the bowyer/fletcher fashions the bows, shafts, and drawstrings.

Table 34: Construction Time for Crude Bows and Arrows

Weapon	Construction Time
Arrow, flight	7/day
Arrow, incendiary or poison	5/day
Bow, short	12 days

As with the standard bowyer/fletcher proficiency, weapons made with the crude bowyer/fletcher proficiency must be checked for quality. A failed proficiency check, made when the weapon is completed, means the arrow shatters on the first shot; a bow breaks if the character using it rolls an unmodified 1 on his 1d20 attack roll.

This proficiency does *not* allow the option of creating fine quality weapons, including the long bow.

Crossover Group: Warrior.

Clothesmaking, Crude

This proficiency enables a character to create simple garments from furs, skins, leaves, and other natural materials. Although crude clothing isn’t attractive or stylish, it’s generally comfortable and functional. Fur cloaks, grass skirts, and hide loincloths are typical examples. (See Chapter 5 for more about primitive clothing.)

Crossover Group: General.

Danger Sense

This proficiency provides the character with a sixth sense that warns him of impending danger from traps, hazards, and ambushes. When the character is approximately one round away from triggering the threat (for example, in one round he’ll step on a rattlesnake if he keeps moving at his current rate), the DM makes a secret proficiency check. If the check fails, the DM tells him nothing. If the check succeeds, the character feels a tingling in the back of his neck or on the tips of his fingers; the DM tells



him the general direction of the threat (in front, to the right, overhead, and so on). The character doesn't learn anything about the type of threat; it might be pool of quicksand, a concealed lion, or a hidden trip wire. It's up to the character to figure out how to respond to the warning.

If the threat is an impending ambush from an NPC or a creature, the character automatically gains the initiative on the first round of combat (assuming that combat ensues one round after the character is alerted by his danger sense).

The DM may decide that the character's danger sense does not work against unfamiliar dangers. If an island barbarian has never seen a poisonous snake, he might be oblivious to the rattlesnake's danger. Exotic magical traps or illusions may also circumvent danger sense.

Crossover Group: General.

Foraging

By using this proficiency, a character can search a wilderness area in an attempt to locate a desired substance, such as a medicinal herb, a wren's egg, or wild rose.

The character must search for 2d4 hours in an area where the material is theoretically available (rose petals aren't available in the desert, wren's eggs aren't available in the arctic). The DM decides if the material is actually available; he doesn't reveal this information until the character completes his search. If the DM decides the material isn't in the area, he reveals that the character's search was in vain; no proficiency check is needed.

If the DM decides the material is available, a successful proficiency check means the character found what he was looking for. Generally, the character locates no more than a handful of the material, though the DM may make exceptions (if searching for rose petals, the character may stumble upon an acre of rose bushes). If the check fails, the material isn't found. The charac-

ter may search a different area, requiring another 2d4 hours and a new proficiency check.

Crossover Group: General.

Hiding

This proficiency lets a character use the natural elements of the immediate environment—vegetation, shadows, depressions—to conceal himself. A successful check means he's virtually disappeared from view. The hidden character must remain motionless and silent to prevent discovery.

The concealed character stays hidden unless the creature or character searching for him makes a successful Intelligence check, modified as shown on Table 35. If more than one character or creature is searching the same area, base the check on the highest Intelligence score in the group.

The DM may prohibit the use of the hiding proficiency in situations where no natural cover is available (a smooth stone plateau, a featureless room). Further, the proficiency has no effect on creatures who detect their prey with senses other than sight.

Barbarians: As explained in Chapter 1, a barbarian automatically has the hiding proficiency in his homeland terrain. If he spends two slots, he may use this proficiency in all types of terrain.

Crossover Group: General

Table 35: Hiding Modifiers

Searcher's Intelligence	Modifier
3 or less	-5
4-5	-3
6-8	-1
9-12	0
13-15	+1
16-17	+2
18	+3
19	+5
20+	+7



Horde Summoning

Though a character may spend the slots to acquire this proficiency at any point in his career, he may only use it when he reaches 10th level. The proficiency enables him to summon a horde of like-minded characters to carry out a specific mission.

The character may only summon a horde in his homeland. Only members from his homeland will join the horde. No evil-aligned members will respond.

To summon a horde, the character must meet the following conditions:

- He must state a clear and specific mission for the horde, such as "Defend our homeland from invasion," "Gather food for our starving neighbors," or "Drive the ogres from the forest."
- He must designate a staging area in his homeland where the horde will gather.
- He must remain in his homeland for a week to spread the word of his intentions.

At the end of the week, he makes a proficiency check. If the check fails, the horde fails to respond. He may spend another week attempting to rally a horde, making a second proficiency check at the end of this period, this time at a -3 penalty. If the check fails a second time, he cannot rally a horde for a period of one month.

If the check succeeds, the horde begins to assemble in the staging area at the rate of 500 men and women per week. The total number of members is equal to the summoner's experience point level divided by 2,000. (If the summoner has 1,500,000 experience points, the horde consists of 750 members; 500 arrive the first week, 250 the second week.) The number of members can't exceed the eligible population of the summoner's homeland.

Approximately 90% of the horde consists of 0-level fighters. The remaining 10% consists of 1st-level fighters. The horde also includes one

aide for every 500 members, rounded up; the aides have one-half the level of the summoner (rounded up) and should be the same class as the summoner. Additionally, each aide has two assistants; the assistants have one-half the level of the aides (rounded up) and may be any class of the DM's choice. Finally, the DM may include one wizard or priest per 1,000 members (rounded up); these characters have half the level of the summoner. (Example: A 14th-level warrior with 1,500,00 experience points summons a 750-member horde. The horde consists of 675 0-level fighters, 75 1st-level fighters, two 7th-level aides, four 4th-level assistants, and one 7th-level priest.)

The horde tries to fulfill its mission to the best of their ability. The summoner may not change the mission. If he attempts to do so, the horde immediately disbands and the members return home; the original mission fails. Likewise, if the horde remains inactive for more than two weeks, the members desert; again, the mission is a failure.

Otherwise, the summoner can hold the horde together for a period of weeks equal to his level. Controlling the horde is a full-time job. During this time, the summoner is constantly required to settle disputes, assign duties, and punish the disobedient. Though his aides can handle many of these chores, the ultimate responsibility belongs to the summoner. In any given week that the summoner fails to devote his full attention to his horde, he must make a proficiency check. If the check fails, the horde disbands and the mission is a failure.

If the mission hasn't been completed in a number of weeks equal to the summoner's level—and the horde is still intact—the summoner may appeal to the horde to stay together longer. The summoner must make a proficiency check; if the horde is on the verge of success or they've managed to accumulate substantial treasure, the DM may modify the check by as much as +4. If the proficiency check succeeds, the horde remains intact for



another week. If the check fails, the horde disbands and the mission fails. No horde may stay together for more weeks than 150% of the summoner's level, rounded up. (Theoretically, a 13th-level summoner could keep a horde together for 20 weeks. Note, however, that this would require successful proficiency checks for seven weeks in a row.)

If the horde disbands after a successful mission, the summoner will have a better chance of rallying them again; for the next year, he receives a +2 bonus when summoning a horde. But if the mission fails, his reputation suffers; he must wait a full year before he can attempt to summon another horde.

Barbarians. A barbarian horde consists entirely of barbarian fighters, in the same proportions described above. At the DM's option, the horde may include a shaman (half the level of the summoner) for every 1,000 members, rounded up. The summoner may not order a horde to undertake a mission that requires them to leave their homeland unless he also has the leadership proficiency.

Crossover Group: Warrior.

Leadership

A character with this proficiency has a commanding manner that makes others of his own kind inclined to respond favorably. The character adds his level of experience to his Charisma score when determining reaction adjustments (see Chapter 1 of the *Player's Handbook*). This reaction bonus is only in effect when he deals with people from his homeland; the reaction bonus does not affect those of evil alignment.

Example: Grog, a 7th-level barbarian, has a Charisma score of 13 and the leadership proficiency. According to Table 6 in the *Player's Handbook*, he has a standard reaction adjustment of +1. But when dealing with people from his homeland, he has a reaction bonus of +9 (7+13=20; according to Table 6, a Charisma of 20 gives a +9 bonus). When dealing with evil char-

acters from his homeland, however, he uses his standard +1 bonus.

Crossover Group: Warrior.

Light Sleeping

This proficiency lets the character receive the benefits of a full night's rest from a one-hour nap. The character must make a proficiency check before going to sleep. If the check succeeds, the character awakens in an hour, fully refreshed; he recovers the same amount of lost hit points as if he'd rested for eight hours. If the check fails, he remains asleep, awakening as usual. He may use this proficiency only once per week, regardless of whether it fails or succeeds.

This proficiency is not effective for purposes of spell memorization.

Crossover Group: Warrior.

Signaling

A character with this proficiency can send and receive messages over long distances. He must designate a specific method, such as drums, smoke signals, or whistling. If he spends additional slots, he may designate additional methods.

The recipient must see (or hear) the signal in order to interpret it. He must also have the signaling proficiency and know the same method as the sender. Messages can be sent and received at the rate of 10 words per round.

To transmit a message, both the sender and receiver must make successful proficiency checks. If either fails his check, the message is garbled; they may try again in the next round. If both checks fail, or either rolls a natural 20, the message is received, but has the opposite of the intended meaning.

Crossover Group: General.



Sign Language

A character with this proficiency can communicate with hand movements instead of speech. Sign language can convey messages of the same complexity and nuance as a spoken language, providing the participants can see each other's hands.

If two characters with this proficiency wish to communicate, both must make proficiency checks. If both succeed, they may use sign language to silently converse for a full round. They may continue their conversation by making successful checks on subsequent rounds. During a round when either character fails his check, the communication is garbled; the sender's finger movements weren't precise, the receiver wasn't paying attention, or something blocked the line of sight. On a natural roll of 20, the receiver interprets the message as the opposite of what the sender intended.

A character with this proficiency may also try to convey a simple message to a character without the proficiency. The player must first whisper the phrase to the DM, who decides if the phrase is acceptable. Acceptable phrases include "Don't move," "Follow me," and "I'm hurt." Complicated phrases or those containing proper nouns are unacceptable, such as "My name is Grog," "Take three steps north, then look up," and "We can find the antidote in Elk Valley." If the DM deems the phrase unacceptable, sign language can't be attempted; no proficiency check is necessary. If the DM allows the phrase, the character makes a check.

If the check succeeds, the phrase is successfully communicated. If the check fails, the phrase is garbled. On a natural roll of 20, the receiver misunderstands the phrase, interpreting it as the opposite of its actual meaning. A character can't attempt to communicate the same phrase more than once to the same recipient.

Crossover Group: General.

Soothsaying

This proficiency gives the character a limited ability to see into the future. When he acquires the proficiency, he must select a soothsaying technique. Possibilities include casting pebbles on the ground, snapping a branch and checking the splintered wood, studying the wrinkles on a subject's face, examining the entrails of an animal, or gazing at the stars. Once he selects a technique, he can't change it. To use this proficiency, he must employ his technique; for instance, if his technique involves gazing at the stars, he can't make a soothsaying attempt during the day.

If he can employ his technique, the character may pose a single yes-or-no question. The question must relate to an event occurring within the next 30 days. Among the acceptable questions: "Will we find treasure in the dragon's cave?" "Will our leader survive until the next full moon?" "Are these mushrooms safe to eat?"

The DM makes a proficiency check in secret. If the check fails, the character receives no information. If the check succeeds, the DM answers the question honestly; if the DM isn't sure of the correct answer, he may say that the outcome is uncertain. If the character asked a question that the DM wishes to remain unanswered—for instance, he may not want the character to know that the dragon's cave contains treasure—he may decline to give the character any information, even if the check succeeds. On a natural roll of 20, the DM gives the character an incorrect answer.

A character may use this proficiency once per week, regardless of whether the check succeeds or fails.

Crossover Group: Priest.

Weapon Improvisation

With this proficiency, the character can improvise a weapon from natural materials. He must



search the area for 1d6 rounds, then make a proficiency check. If the check fails, he finds nothing useful; he may try again in a different area. If the check succeeds, he finds an object that can be wielded as a club, such as a branch, a bone, or an icicle. The improvised weapon inflicts 1d6+1 damage to man-sized and smaller creatures, or 1d3+1 to larger opponents. On a natural roll of 1 or 2, the object has jagged projections or is sufficiently heavy to cause additional damage: man-sized and smaller creatures suffer 1d6+3 damage, larger opponents suffer 1d3+3 damage. On a natural roll of 20, the improvised weapons shatters or splinters on its first use, causing no damage; it's useless thereafter.

The DM may veto the use of this proficiency in inappropriate environments, such as a barren plain or a snow-filled valley. Likewise, he may impose penalties or bonuses to the check in areas where improvised weapons are exceptionally difficult or easy to find. For example, a hill covered with stones might merit a +1 bonus; an empty plain might merit a -2 penalty.

Barbarians. A barbarian receives a +2 bonus when searching for an improvised weapon in his homeland terrain.

Crossover Group: Warrior.

Weaponsmithing, Crude

This proficiency allows the character to make simple nonmetallic weapons using stone, wood, bone, and other natural substances. The character can only fashion weapons for which he has weapon proficiencies. For example, a character with a proficiency in spears can fashion crude spears but not crude axes.

Table 36 summarizes the construction times for various weapons. The DM may augment this list with additional weapons (see Chapter 5 for ideas).

After completing a weapon, the character must make a proficiency check. If he has the hunting proficiency, he modifies his checks by

+3. If the check fails, the weapon is so badly flawed that it can't be used. On a roll of 20, it breaks on the first use. On a roll of 1, the weapon won't break unless struck against a harder material.

Barbarians: A barbarian may only fashion weapons commonly used in his homeland.

Crossover Group: General

Table 36: Construction Time for Crude Weapons

Weapon	Construction Time
Atlatl	1 day
Axe, Hand	1 day
Axe, Throwing	6 days
Bolas	1 day
Blowgun	2 days
Club	1 day
Dart	3/day
Javelin	1 day
Net	3 days
Knife	2 days
Sling	2 days
Staff Sling	3 days
Spear	2 days

Wild Fighting

A character with this proficiency has the ability to whip himself into an attack frenzy, employing a fierce fighting style devoid of discipline.

To use wild fighting, the character must make a proficiency check just before combat ensues. If the check succeeds, he receives the following benefits and penalties:

- He may make one more attack per round beyond his normal limit.
- He receives +3 to all damage rolls.
- His Armor Class is penalized by 3 (to a limit of AC 10).
- His attack rolls are penalized by 3.

If the check fails, the character receives both



of the penalties but neither of the benefits.

Regardless of whether the check succeeds or fails, the character receives the proficiency effects for the duration of the battle or for one hour, whichever comes first.

After the battle ends (or an hour expires), the character must rest for an hour before he can use the proficiency again. While he rests, the character may take no actions other than light travel (such as riding a slow-moving horse). If he must walk, he can't use the proficiency until four hours pass. If he neglects to rest, he suffers the following penalties:

- A -3 penalty to all proficiency checks.
- A -5 penalty to his Armor Class.
- A -5 penalty to his THAC0.
- 1 extra point of damage from all successful enemy hits.

The penalties remain in effect until the character rests for the indicated period.

Crossover Group: General.

Secondary Skills

If the DM prefers secondary skills to non-weapon proficiencies, barbarian characters should use Table 37 instead of the secondary skill table in Chapter 5 of the *Player's Handbook*. Players may choose a secondary skill from Table 37 or roll randomly. Random rolls may result in one, two, or no skills. The DM may veto any skill he feels is incompatible with a particular barbarian character.

Table 37: Barbarian Secondary Skills

D100	Secondary Skill
01-04	Animal Handler (soothe, control, and tame wild animals)
05-06	Artist, Primitive (cave painting, simple sculptures, drumming)
07-09	Bowyer/Fletcher, Crude (construct short bows and arrows from wood, bone, and other natural materials)
10-12	Fire-maker (build fires from natural materials)
13-20	Fisher (swim, small craft handling, hand and spear fishing)
21-30	Forager (locate food, water, stones, small items)
31-39	Forester (basic wood lore)
40-41	Herbalist (identify medicinal and edible plants)
42-57	Hunter (stalking and tracking)
58-59	Loremaster (oral historian)
60	Metalworker (copper, bronze, or hammered iron)
61	Soothsayer (tell fortunes, predict future events)*
62-63	Storyteller (compose entertaining and instructive fables)
64-69	Trapper (basic wood lore, snares, skinning)
70-71	Weaponsmithing, Crude (construct and repair simple weapons of natural materials)
72-85	Tribe's most common skill (likely hunting, fishing, or foraging)**
86-00	Roll twice (reroll any result of 86-00)

* The Soothsayer has a knowledge of primitive fortunetelling techniques, such as studying the movement of stars and casting bones. He has no supernatural abilities. If the DM wishes this skill to encompass magical powers, see the Soothsaying proficiency for ideas.

** There is no entry for "No skill of measurable worth." All contribute to the basic survival of the tribe.



Because most primitive societies lack the technology to mine ore and produce metal (with a few exceptions, discussed in Chapter 6), barbarians rely on weapons and equipment made of wood, stone, and other natural materials. Their ignorance of sophisticated craft skills—carpentry, cobbling, and engineering—limits the quality and variety of their goods.

This chapter describes the armor, weapons, clothing, and transportation available to barbarians, along with some new magical items. Most barbarians have access to all this equipment, though the DM may impose restrictions. An arctic barbarian may be forbidden from using flint weapons if flint isn't available in his homeland. A desert barbarian may be banned from wearing armor made of fur.

Tools and household goods aren't discussed here. It may be assumed, however, that most barbarian societies have a reasonable number of common items, such as torches, scrapers, and bowls. Of course, many items listed in the *Player's Handbook* are unavailable in any form, including those made of silk, paper, or glass.

In the outworld, a barbarian continues to favor items similar to those in his homeland. He uses daggers of bone, not steel. He prefers a lizard-skin loincloth to one made of velvet. He would rather drink from a monkey-skull bowl than a crystal goblet. He is baffled, even intimidated, by mirrors, girdles, merchant's scales, and other outworld inventions.

Using Outworld Items (Optional)

Will a barbarian ever use an item not associated with his culture? No hard and fast rules prevent barbarians from using whatever they like. In theory, at least, a steel knife is no more difficult to wield than a bone dagger. And anyone with a modicum of common sense can learn to use a spyglass.

But to preserve the integrity of barbarian

characters and keep them distinct from standard fighters and clerics, the DM should discourage them from using outworld items. He can accomplish this in several ways:

- Cultural taboos. Tribal tradition obliges the barbarian to use items only available in his homeland.
- Superstition. Fear of supernatural retribution compels the barbarian to avoid outworld goods. Wielding a steel spear or carrying a mirror risks the wrath of angry spirits.
- Ability check and attack-roll penalties. Suggestions appear in the "Forbidden Armor" and "Forbidden Weapons" sections elsewhere in this chapter.

In all cases, adjudicate equipment restrictions with common sense. A barbarian dangling from a cliff probably won't refuse to grab a rope just because it's made of hemp, nor does he turn down a chunk of venison because the deer was killed with a steel sword.

Values

Because of their crude materials and primitive craftsmanship, barbarian versions of items from the *Player's Handbook* equipment lists are worth only a fraction of their outworld values. Most barbarian equipment is worth 10–50% less than the *Player's Handbook* prices. A small barbarian tent might be worth 1 or 2 gp, a barbarian raft as little as 10 gp.

Food items generally have the same value. A pound of outworld salt and a pound of barbarian salt both fetch 1 sp. Rare foods, however, may be worth many times their listed values; a pound of pecans from a remote jungle might be worth as much as 5 gp.

Barbarian items made of valuable materials, such as ivory or obsidian, may bring more than their outworld equivalents. An ivory signal whistle may be worth several gp. Likewise, collectors may pay inflated prices for items with



exotic decorations; a clay bowl may be worth only a few cp, but intricate designs may boost its value to 10 gp or more.

Armor

Without metal to make armor, barbarians must make do with animal products—mainly skins, furs, and hides. They prefer lightweight, loose fitting armor that's easy to don and doesn't inhibit movement. Despite the crude design and often haphazard construction, barbarian armor provides a dependable defense against the perils of the wilderness.

Following are descriptions of the most common styles of barbarian armor. For convenience, outworld names are used, though the barbarian versions differ in materials and appearance.

Note that these armor types have relatively low Armor Class. None has an AC better than 6, which makes barbarian adventurers more vulnerable to damage than their outworld counterparts. And of course, some barbarians shun armor altogether; a Forest Lord or Plainsrider wearing nothing but a loincloth will have a base AC of only 10. To increase a barbarian's chance of survival in the outworld, the DM may wish to make available one or more of the magical AC improvements from the "New Magical Items" list at the end of this chapter. These items may be lucky discoveries, rewards from grateful NPCs, or gifts from the gods.

Padded (AC 8)

The barbarian equivalent of padded armor consists of one or more layers of animal skins or furs. A bear skin may be slit in the center to make a hole large enough for the wearer's head, then slipped over the shoulders. Pelts of small animals, like raccoons and weasels, fastened together with strips of gut, make a garment resembling a tunic. Thick sections of wool secured around the chest with leather bands make a crude vest. Lion-skin shawls, hoods made of wolf pelts, and mastodon capes also

provide protection.

Making this style of armor requires little expertise, and the raw materials can be found just about anywhere. Fur tends to be thickest during the winter, but quality pelts are generally available at any time of year. To minimize damage to the fur, the carcass should be cut along the belly, from the tail to the throat. The skin is peeled away from back to front, then stretched over a branch or flat stone, fur side in. After the fur dries for two or three weeks, the remaining flesh is scraped away. The pelts are then trimmed, cut up, and tied together to make the desired garment.

Though easy to make, fur armor is bulky and hot, uncomfortable even in the best of conditions. Worse, it soils easily, attracts lice and insects, and eventually wears out. As shown in Table 38, different types of fur wear out at different rates. Furs of low durability (short hair, easily shed) last only a few weeks. Moderately durable furs (rich hair, reasonably long) may last a few months. Furs of high durability (coarse hair, thick and stiff) last up to a year. Furs wear out faster if not cared for (they must be kept as clean, and occasionally brushed with stone or bone combs) or subjected to extreme stress (high temperatures, insect swarms, rainstorms).

Table 38: Fur Durability

Quality	Type
Low	Sheep, goat, rabbit, rat
Moderate	Weasel, lion, fox, owlbear, dog, wolf, leopard, buffalo
High	Mink, beaver, muskrat, raccoon, seal, skunk, bear, mastodon, lynx

If the DM judges that a set of armor made of fur or skins has worn out, its Armor Class drops to AC 9. If the armor isn't abandoned within a reasonable amount of time, it continues to rot, shred, and tear until useless (it provides no protection). If the barbarian stubbornly hangs on to it, the rancid garment reduces his Charisma and



his saving throws against disease and disease-causing spells by -2. The stench also increases the likelihood of attracting predators.

Leather (AC 8)

Leather armor, made from treated animal skins, takes the form of simple tunics, cloaks, and vests, roughly shaped to conform to the wearer's body. If a piece of leather is large enough, the wearer may slit it in the center, then slip it over his head to hang over chest and back. Alternately, a large piece may be secured with leather straps across the wearer's shoulder or around his waist. Small pieces may be gouged with holes, then attached to each other with leather strips, lengths of gut, or tough vines. Barbarians occasionally wear a layer of animal fur under their leather armor for comfort and warmth.

Any animal with skin thicker than that of a man is a potential source of leather. Cattle and deer are common sources, but horses, camels, hogs, goats, and sheep are also used.

Primitive leather-making begins with the removal of hair and flesh from the skin. Skins are piled in stacks and left in the sun. In a few days most of the flesh rots away, taking much of the hair with it. The remaining flesh is scraped away with knives or sharp stones. Soaking the skins in water removes the last of the flesh and washes off dirt and dried blood. A mixture of nuts, leaves, wood, and herbs boiled in water creates a thin paste that hardens the dried skins and inhibits further rotting. To prevent cracking, a barbarian oils the skins with animal fat or smeared with brain matter. Finally, the skins are smoked over an open fire or placed in a cave with smoldering logs; smoke toughens the skins and gives them a pleasing scent.

Though leather armor is stiff and scratchy, it's much lighter than padded armor and therefore more comfortable to wear. It's also quite durable. If kept clean and in good repair, leather armor should last a year before wearing out. Frayed or torn leather armor has AC 9; once damaged, it becomes useless within a few weeks.

Studded Leather (AC 7)

Studded leather armor comes from the same types of animal skins as regular leather. Because the skins must be soft in order to affix the studs, herbal hardening agents aren't applied, nor are the skins smoked. The studs consist of sharp pebbles, small bones, or bits of stone, inserted through the back of the garment. Studs can be secured to the skins with a gelatinous glue made from crushed bones and fish scales boiled in water.

Though studded leather provides more protection than padded armor or standard leather, it's cumbersome and heavy. It wears out quickly, lasting no longer than padded armor made of Low-durability fur. The holes for the studs weaken the leather's natural strength, and sooner or later, the holes widen and the studs fall out.

Bone Armor (AC 7)

This is essentially bone fragments strung together with pieces of leather. Bone armor is typically worn over a suit of leather armor, with the bones secured over the leather to prevent them from sliding around too much during combat.

Larger animals are preferred over smaller ones when creating a suit of bone armor. Smaller bones are used to cover the arms and legs, while the larger bones are used to protect the chest and back.

Wood Armor (AC 6)

Strips of wood are attached to an undercoat of leather for this armor. The wood is first carved and treated with oils to increase its durability; this process typically takes two weeks or more, depending upon the amount of carving and shaping done to the wood. The wood is then attached to the armor with bone spikes, leather strips, or with some other natural material.

This armor requires almost constant upkeep, and numerous natural disasters, ranging anything from fire to termites, can quickly render



the armor unusable. After a battle, the wood needs to be treated with preserving oils to seal the wood against the elements.

While some suits of wood armor last several years, a barbarian adventurer can expect such armor to last 1d4 months. Depending upon the activity of the barbarian, this time could be drastically altered to one extreme or another. Barbarian adventurers who are in one pitched battle after another might consider themselves fortunate if their armor lasts one month. Advisors to their tribal chieftain who never see battle may keep a suit for several years.

Hide (AC 6)

Hide armor is made from animals with thick, tough skins, such as elephants, rhinoceroses, sharks, and alligators. Large pieces are worn intact, draped across the body or secured with leather straps. Smaller pieces may be tied or stitched together to make crude tunics, leggings, vests, and robes.

Members of a tribe often wear the same type of hide to denote allegiance to a deity or identification with a particular creature. Swamp barbarians may wear nothing but alligator hide; worshippers of an elephant god may wear only elephant. Further, some tribes decorate their hide armor with grisly trophies, like scalps, teeth, claws, or entire heads. These decorations don't affect the Armor Class of the hide, but instead are displayed to show off kills or demonstrate ferocity.

Hide armor is made more or less the same way as leather armor. The hide is stripped from the carcass, then left in the sun until the flesh rots away. After it's washed and shorn of excess hair, the hide is oiled with fat or smeared with animal brains. To toughen the hide and prevent decay, it may be soaked in a mixture of water and wood (oak, chestnut, mangrove, and hemlock are preferred).

But even with meticulous preparation, hide armor eventually begins to smell like rotten meat, particularly during warm weather.

Although the wearer may get used to the smell, his companions may find it disgusting. Strangers may refuse to have anything to do with him. Hide armor made by a barbarian begins to smell in few months, sooner in hot climates. Until the wearer replaces his rotten armor, he suffers a -2 penalty to his Charisma score.

Equally bothersome is the weight of hide armor. Even the strongest character strains under its bulk and requires frequent rests. To minimize fatigue, the wearer might have to remove his armor when traveling or camping.

Despite these drawbacks, hide armor remains a popular choice for barbarians. It provides a better AC rating than padded or leather armor and is just as easy to make. It's exceptionally durable, lasting a year or more if given proper care. And some believe that the spirit of an animal watches over whoever wear its hide, granting strength and courage in times of stress.

Shields

To a barbarian, a shield may be any object he can hold in front of him—a tortoise shell, a dragon scale, a slab of stone. Such improvised shields, however, are problematic, as they're awkward to carry and often quite heavy.

Most barbarians prefer hand-made shields, usually consisting of frames of wood or bone covered with hide. A stick wedged inside the frame serves as a hand grip. Hand-made shields tend to be small, rarely more than 2 or 3 feet in diameter, so they don't interfere with hunting and running.

Forbidden Armor

If he has no firm cultural restrictions and the DM doesn't object, a barbarian may experiment with chain mail or other armor types normally unavailable to him. But the barbarian may find metal armor so cumbersome that it inhibits his concentration and physical skills. To simulate



this discomfort, the DM may impose some or all of the following penalties:

- His movement rate is reduced to normal for his race.
- The barbarian suffers all effects to his abilities for the armor worn as detailed in *The Complete Thief's Handbook* (pages 114-115). For example, a barbarian wearing chain mail armor suffers a -40% penalty on his *climb walls* rolls, as well as reducing his jumping abilities.
- He suffers a -1 penalty to all attack, damage, ability and nonweapon proficiency rolls. If the barbarian persists in wearing forbidden armor, the DM may boost these penalties by -1 every few days, to a maximum of -3.

Optional Hide Armor Rules

The following rule may be used for characters wearing hide armor.

Preferred Animal Bonus. The DM may designate a particular animal as a preferred source of hide armor in the barbarian's homeland, such an alligator or elephant. If a barbarian kills the preferred animal by himself, then makes armor from its hide, the armor grants him the effects of a *bless* spell; when wearing the armor, his saving throw rolls made against fear effects are raised by +1, and he gains a +1 bonus to all attack rolls. These bonuses aren't transferable; if anyone other than the barbarian wears the hide, it acts as normal hide armor. If the barbarian loses the hide armor, he may make a replacement that grants the identical bonuses, providing he single-handedly kills another animal of the same species.

Clothing and Body Decoration

Barbarians use skins and furs for clothing as well as armor. Hides may be chewed to make them soft and flexible, a process that can take several weeks. Smoking the hides or soaking

them in herbal brews prevents rot. Animal skins may be cut with daggers or sliced with serrated stones. Bone slivers serve as crude needles, sinew strips as thread.

Sheep produce wool which can be made into felt. Piles of wool, weighted by large stones, shrink and compress until the material becomes flat, dense, and smooth. The raw felt can be cut into patterns with any edged tool. Felt clothing is surprisingly durable, because it doesn't unravel.

Primitive weavers make coarse thread from wool and a pair of sticks. The weaver winds a strand of wool around the shorter of the two sticks, called the spindle. The other end attaches to the longer stick, called the distaff. The weaver holds the spindle and spins the dangling distaff, which twists the strand into a thick cord.

Some barbarians make clothing from vegetation. Plant fibers, such as those from flax stalks, can be spun into linen thread with spindles and distaffs. Broad leaves and long grasses may be tied together or sewn with vines. Inner layers of tree bark are softened by soaking them in water, then pounded with stones to make them as flat as parchment. At best, clothing made from leaves and bark lasts only a few weeks, but it's easy to replace.

A typical barbarian wears the same clothing every day. In extreme climates thick fur or layered skins provide warmth; black garments, which absorb sun rays, are particularly valued in the arctic. Desert barbarians prefer wool garments that absorb perspiration and helps keep the body cool.

For male barbarians in tropical lands, a simple loincloth made of leather or fur may be all the clothing they need. A female may wear a *shenti*, a single-piece garment that wraps around the waist and chest.

Crude tunics are popular in temperate climates. A typical tunic is made from a rectangular section of fur or leather about half again as long as the wearer's body, cut, folded, and strapped as described under "Armor" above. In



cooler climates, a barbarian may also wear a shaggy skirt called a *kaunake*, made from wool or fur, which hangs nearly the ground. Fringes added to the edges of garments prevent them from unraveling.

Simple shoes, necessary in environments with hot sand or rocky soil, are constructed from pieces of hide strapped to the feet with vines or leather strips. Some island barbarians wear leather sandals called *pampootie*, waterproofed with waxy plant fibers. A basic moccasin consists of a square of soft leather folded around the foot and tied to the ankle. Primitive boots are made from sections of leather wrapped around the leg up to the knee; layers of hide or skin under the foot serve as soles.

Occasionally, a barbarian augments his everyday clothing with a special piece to celebrate victory over an enemy or to curry the favor of his gods. He may don a fox fur that he believes will increase stealth, or put on a necklace of wolf ribs to honor the death of a comrade. He wears the piece for a fixed period—say, from dawn to sunset, or until the next full moon—then hides it, destroys it, or gives it away.

Barbarians usually let their hair grow long and shaggy. It bunches around their shoulders, often reaching their waists. Unless forbidden by custom or religion, men wear full beards. If the hair becomes a nuisance, it may be braided, knotted, or shorn with a dagger.

Most barbarians enjoy bright colors, and are eager to trade dull gray elephant hides for blazing orange tiger skins. They make dyes in primary colors—red, blue, and yellow—from flower petals, clays, roots, and berries. Barbarians not only color their clothes, but they decorate their bodies as well, painting their skins in gaudy patterns. Body paint often denotes status within the tribe; bright yellow lips may indicate the senior cleric, blue splotches on the chest and arms may designate warriors of exceptional skill. To frighten their enemies, they may paint their faces white and streak their mouths with red to represent bloody skulls. Some barbarians

use body paint to make themselves attractive; what woman could resist a man with yellow fingers, red thighs, and blue cheeks?

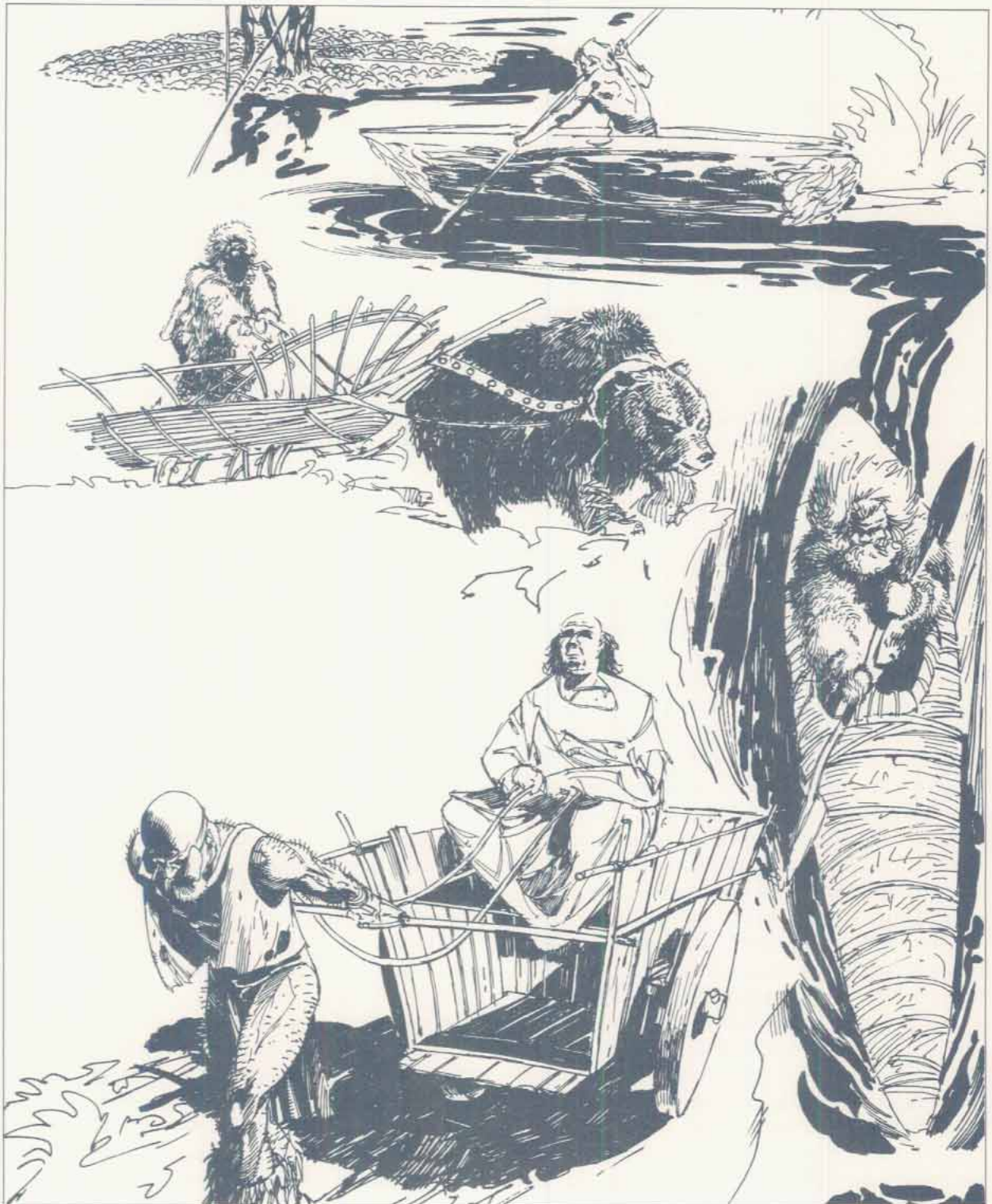
Tattooing is also popular, particularly among jungle, mountain, and plains barbarians. They pierce tiny holes in their skins with bone needles, then fill the holes with vegetable dyes. Some cover every square inch of exposed flesh with detailed images of humans, animals, and monsters. Tattoos may symbolize authority (the chief wears a tattoo shaped like the sun on his chest), honor success in war (a fighter tattoos his arms with two parallel slashes for every enemy he kills), or indicate marital status (a married man inscribes his forehead with a blue circle).

Many barbarians adorn themselves with crude jewelry. Bone pendants are common, as are necklaces made of seashells, the vertebrae of small mammals, and the teeth of predators. Fish spines make good hairpins; so do parrot feathers and rose thorns. Armbands may be made of snake skin or raccoon tails. Barbarians may pierce their noses or lips with small bones, elongate their earlobes by attaching heavy stones, decorate their faces and chests with patterns of scars, or stretch their necks with wooden rings.

Transportation

The most primitive barbarians rely on their own bodies for transportation. If they need to cross a desert, they walk. If they want to haul carcasses, they hoist them on their backs. A basket or shoulder sling helps, but transporting goods across long distances remains an exhausting proposition. Even the healthiest warrior can manage no more than a few dozen miles a day on foot.

In cultures with domesticated animals, the barbarian's ability to get from place to place increases dramatically. Arctic barbarians train wolves and wild dogs to pull sleds. Jungle barbarians use elephants as mounts. Plains barbarians ride horses. Elsewhere, buffalo, yak, donkeys, and camels are





used as beasts of burden.

Advanced cultures also benefit from wheels, which may be nothing more than ordinary logs, jammed beneath sleds to make them easier to pull. Disks cut from trees are attached to the ends of the log rollers, making them crude axles. Wheeled transport, however, remains limited. For the most part, barbarians lack the know-how to incorporate wheels into devices more sophisticated than carts and wheelbarrows.

Land Transport

Sleds. Designed for snowy terrain, a *runner sled* consists of a rectangular frame made of wood or bone, about 8–12 feet long and 2–3 feet wide. A rider stands on a wooden platform attached to one end of the frame. A team of 6–10 dogs or wolves is tied to a lattice on the opposite end. Wooden runners, greased with fat, are secured to the bottom.

A *sail sled*, also called a *bikik*, can be made from a runner sled by erecting a mast in the center of the frame. A sail of light hide, about four feet square, catches the wind to propel the sled at impressive speeds.

Only two dogs or wolves are required to pull a *hide sled*, a small sled that holds one man or his weight in goods. Used primarily as an emergency vehicle in arctic climates, a hide sled is made by stacking three or four deer hides, gluing them together with a paste of mud and animal hair, then soaking them with water. While the hides freeze, a pair of slits are cut near the edge of the stack, and leather strips are inserted to be used as reins.

In the temperate plains, barbarians ride in an enclosed sled, pulled by a single horse. The sled resembles a small hut resting on a pair of wooden runners, secured with leather strips to a yoke around the horse's neck. The hut consists of a frame of branches, roughly shaped like a cube, with leather walls. Flaps in the walls allow passengers to look at the scenery.

The *roller sled* can be considered a primitive wagon. It's nothing more than a wooden plat-

form with logs inserted through leather loops secured to the bottom. A roller sled can be pushed by a man, or dragged by a mule or horse.

Passenger Wheelbarrow. Used for transporting people, this device consists of a flat wooden frame attached to a pair of 3-foot wooden handles. A stone or wooden wheel, 2–3 feet in diameter, is affixed between the slats of the frame, mounted on an axle made from a small log. One or two riders perch on the frame, while a carrier holds the handles and pushes. Vines or leather straps attached to the handle and looped over the carrier's shoulders provide support.

Travois. This is made from two long branches in a V shape. The point of the V drags on the ground, and the ends attach to the flanks of a dog or horse. Bundles of goods may be tied to a wooden lattice secured between the branches.

Water Transport

Canoe. The plank canoe is little more than a slab of wood, roughly rectangular, with half-moon indentations carved in the middle of the longest sides. The rider straddles the slab, his legs firm against the indentations. He propels the canoe with his hands or small paddles.

A sturdier canoe, the *dugout canoe*, is made from a log at least three feet in diameter and six feet long. The log is hollowed, with one side scraped flat to prevent capsizing. A dugout canoe comfortably seats one passenger.

Coconut Raft. This barge-like craft consists of hundreds of coconuts lashed together with vines or leather strips, forming a circular platform up to 30 feet in diameter. The buoyant raft can support several hundred pounds of cargo and one or two passengers, who propel it with long branches pushed against the river bottom. If a coconut splits or cracks, it can easily be replaced; passengers drink the sweet milk from it and eat its sugary meat.

Kayak. Fast-moving and easy to maneuver, the kayak is made from a 10-foot wooden frame covered with the hides of seals or similar



water-dwelling creatures. Once attached to the frame, the skins tighten as they dry, and are then coated with animal fat for water resistance. The passenger squeezes through a hole in the top, sitting with his legs extended into the bow. Water-resistant animal products, such as wolf skin or whale intestines, are stuffed in the hole, sealing in the passenger. A single oar with a paddle on each end propels the kayak.

Kufa. This vessel resembles an immense tub, made of skins attached to a lattice of reeds. Used by river riders, it's propelled with poles, much like a raft.

Palm Boat. Used by tropical fisherman, the palm boat looks like a narrow raft made from strips of woods. A half-dozen large palm leaves, erected like sails, catch the wind. A single passenger who sits near one end steers the craft with a flat paddle.

Table 39: Barbarian Transportation

Vehicle	Value (gp)	Cargo (lbs)	Mvmt Rate*
Bikik	20	700	21
Passenger wheel- barrow	20	300	9
Sled			
Runner	15	700	15
Enclosed	20	300	15
Hide	5	200	21
Roller	5	300	21
Travois	2	150	15
Canoe			
Dugout	15	500	15
Plank	2	200	12
Coconut raft	50	1,000	6
Kayak	30	250	20
Kufa	20	250	9
Palm boat	10	200	6

* Land movement rates may differ depending on type, training, and number of animals used. Water movement depends on currents, wind speed, and the skill of the pilot. Values given reflect average rates.

Weapons

Barbarians use as weapons any natural objects that can inflict damage. The leg bone of an elephant serves as an effective club. A crocodile rib may be wielded as a dagger. In a pinch, a barbarian can always throw rocks or pummel an opponent with his fists.

Manufactured weapons, deadlier and more reliable, require a bit more inventiveness. To make a hand axe, a barbarian secures a sharp stone to a stick with leather straps. A bow can be made from a flexible branch strung with a taught section of gut.

Regardless of whether a weapon is manufactured or improvised, it must be made of materials available in the natural environment. The most common materials are wood, bone (including claws and teeth), and stone. Barbarians prefer quartz and quartzite over granite, as granite tends to crumble. Ivory is highly desirable but hard to find. Perhaps the best mineral for weapons is obsidian; it's quite strong and can be worked into a variety of shapes without crumbling. But like ivory, it's rare.

Many barbarians favor flint, especially for slashing and piercing weapons like knives and spearheads. Flint is not only as hard as granite, its even grain easily chips into fine edges and sharp points.

Because of their crude materials and craftsmanship, barbarian weapons tend to be less valuable than their outworld counterparts. At the same time, they're lighter and easier to carry. Table 40 lists the weight and outworld value of barbarian weapons, expressed as a percentage of the corresponding figures from the *Player's Handbook*. A bone harpoon, for instance, weighs three pounds (50% of the PH weight) and is worth 6 gp (30% of the PH value).

Keep the following in mind when designing barbarian weapons:

- Not every type of material can be made into every type of weapon. Ivory arrowheads and



bone daggers are acceptable, but obsidian bows and granite blowguns are unlikely. The DM may veto any weapon he deems inappropriate.

- If a weapon consists of more than one type of material, use the most prominent material to determine the weight, and the most valuable material to determine its value. For a spear with a wooden shaft and an obsidian point, use the wood to determine the weight and the obsidian to determine the value.
- Table 41 lists approximate values only. The DM may decide that a finely crafted stone knife is worth just as much as a steel knife. Weapons made of ivory and ornamental stones may be worth several times as much as their listed values, particularly larger weapons such as clubs and spears.
- Gems and precious minerals may also be used

to make barbarian weapons, which increases their value substantially. An amber dagger may be worth 100 gp, a diamond arrowhead 1,000 gp or more.

Table 40: Weapon Materials

Material	Value	Weight
iron or steel*	100%	100%
wood	10%	50%
bone	30%	50%
ivory	200%	50%
common stones	50%	75%
flint	100%	50%
ornamental stones**	150%	75%

* For reference only (metal generally isn't available in barbarian cultures).

** Includes minerals such as quartz, quartzite, and obsidian, crudely cut.

Table 41: Barbarian Weapons

Weapon	Value	Wt. (lb.)	Size	Type*	Speed Factor*	Damage S-M	L
Atlatl	1 gp	1	S	P	5	1d6-	1d6
Atlatl dart	1 cp	**	S	P	-	1d3	1d2
Artengak	2 gp	4	L	P	5	1d6	1d8
Axe, forearm	1 gp	4	S	S/P	3	1d6	1d6
Bolas	5 sp	2	M	B	8	1d3	1d2
Boomerang							
Nonreturning	3 gp	1	S	B	6	1d3+1	1d4+1
Returning	5 gp	1	S	B	6	1d3+1	1d4+1
Celt	2 sp	3	S	B/P	4	1d4	1d3
Club							
Spiked	5 sp	4	M	P	4	1d6+1	1d4+1
Throwing	1 sp	2	S	B	4	1d4	1d2
Iuak (Snow blade)	10 gp	3	M	S	4	1d4	1d6
Rabbit stick	1 sp	**	S	P	5	1d3	1d2
Sling, Stick	1 sp	1	S	B	11	-	-
Sling, String	1 sp	1	S	B	11	-	-
Flint Disk	2 cp	**	S	B	-	1d4+1	1d6+1
Grooved Stone	1 cp	**	S	B	-	1d4	1d4

* The "Type" category includes Bludgeoning (B), Piercing (P), and Slashing (S). See Chapter 6 of the Player's Handbook for definitions of types, weapon sizes, and speed factors.

** Weight is no more than a few ounces.



Names of Weapons. To add flavor to combat encounters and help the DM keep track of which weapons are being used, barbarian weapons should include their raw materials as part of their names. For instance, a barbarian might wield a bone club, a flint axe, or an ivory spear.

Magical Weapons. Barbarian weapons may be enchanted. A barbarian may wield and ivory dagger +1, a bone axe +2, or any other magical weapon the DM cares to incorporate into his campaign. Remember, though, that a barbarian's cultural values may limit his access to magic (see Chapter 2).

Penalties for Crude Weapons

Most crude weapons inflict less damage than their metal counterparts. They're also less accurate and easier to break.

Whenever an attack roll with a stone, bone, or wooden weapon inflicts minimum damage to an opponent, there is a chance the weapon will

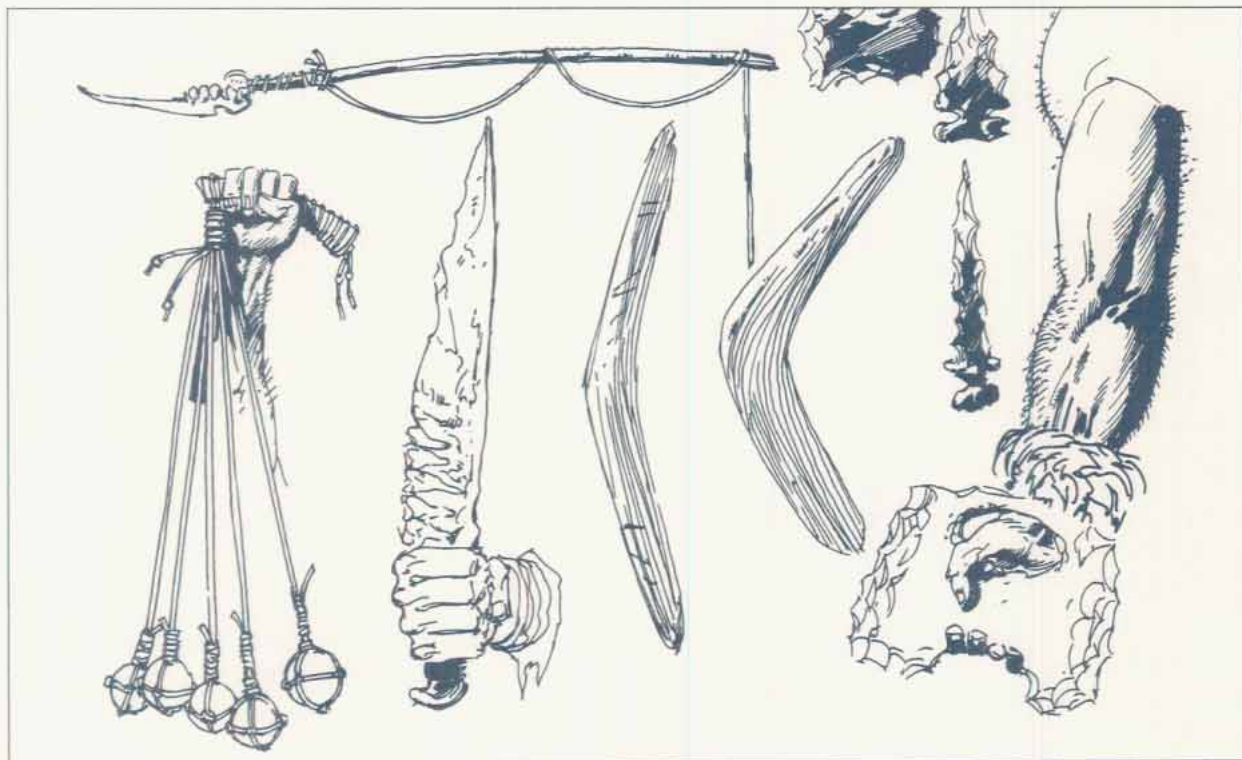
break. On a roll of 1 on a d6, a stone weapon shatters. On a roll of 1 or 2, a bone or wood weapon breaks. Enchanted weapons of wood, stone, or bone are not subject to the above rule.

For instance, Grog swings at an orc with his stone axe and inflicts 1 point of damage. The player rolls a d6. On a roll of 1, the weapon breaks, and Grog must use a different weapon to continue the attack. On a roll of 2 or more, the weapon withstands the blow.

The above material replaces the rules for savage weapons in *The Complete Fighter's Handbook*.

Barbarian Versions of Standard Weapons

Arrow. The simplest arrowheads consist of long slivers of bone or stone attached to wood shafts with lengths of gut. More effective are carved arrowheads, preferably made of flint, shaped like diamonds or triangles, then polished with sandstone to sharpen the points.





Hooked barbs cut into an arrowhead make it difficult for a victim to remove the arrow from his body (the victim must spend one round pulling the arrow free; if a Dexterity check fails, he suffers 1d2 points of damage). Feathers attached near the head may attract helpful spirits and improve its lethality. (Optionally, the DM may designate a particular rare bird—an albino canary, a black parrot, a talking raven—whose feathers increase damage by +1 when attached to an arrow.)

Arrowheads are secured to wood or bone shafts with lengths of gut. Thin-shafted flight arrows, about three feet long, are mainly used for hunting. The barbarian equivalent of sheaf arrows—thicker, heavier, and shorter than flight arrows—are used in warfare and can only be fired by long bows. Hunters use blunted arrows to kill small game animals without damaging the fur.

Incendiary arrows are constructed by wrapping small bundles of kindling or cloth scraps covered with animal fat around the shafts, then lighting them. Incendiary arrows cause an extra 1 point of damage on impact unless the target makes a saving throw vs. death magic; at the DM's option, the arrow also ignites combustible materials.

Arrowheads may also be tipped with venom, usually from serpents. The victim must save vs. poison or suffer an extra 2d4 damage. The DM may allow other poisons.

Axe. A typical axe head is made from a chunk of stone or bone, ideally about 1–2 feet long, 6 inches wide, and 3–4 inches high. The center of the head must be perforated with a hole, a tedious process requiring a chisel-like tool made of a stronger material than the axe head. A thick stick is then wedged into the hole to make a handle. Grinding one or both sides of the head creates sharp edges.

Bow. Primitive bows are made from flexible lengths of wood with strings of animal tendons or, occasionally, tough plant fibers. Short bows average five feet long.

Dagger. Many barbarians use pieces of flint as daggers, chipped at one end to form points. Notches on either side prevent the weapon from slipping from the hand. A barbarian desiring a dagger with a handle squares off the blunt side of the flint, then presses the flint into a chunk of wood. A coat of gelatinous glue, made from boiled bones, secures the blade to the handle. Alternately, an elongated slab of obsidian or quartz may be tied with sinews or leather to a blunt bone. Serrating the edge of a dagger makes it more useful for sawing and slicing. The flat surfaces may be etched with ripples and crosses for decoration.

Spear. Spear heads, usually made of bone or flint, are shaped flat and thin, often with serrated edges along the side. Heads average 3–4 inches, though some exceed a foot in length. The head is pressed into a notched shaft of bone or wood, then bound with strips of leather or gut. The shaft may be cross-hatched to make the spear easier to grip.

New Weapons

Artengak. Mainly used by arctic barbarians to hunt seal, the artengak consists of a wooden shaft, 4–5 feet long, with a needlelike bone point. A long leather cord attaches to the blunt end of the shaft. The user loops the cord around his wrist; the cord helps prevent an impaled animal from escaping with the weapon.

Atlatl. The atlatl is a curved piece of wood with a hand grip that is used to propel javelins greater distances. A javelin is placed along a ridge in the atlatl, and then the wielder throws the javelin while holding on to the atlatl. The atlatl itself is not a weapon and causes no damage.

Some barbarian cultures use darts instead of javelins when using the atlatl.

Axe, Forearm. The forearm axe resembles a stone axe head with one or more spiky projections. Instead of lashing the head to a handle, the user lashes it to his forearm, enabling him



to grip the head with the projections pointing outward.

Bola. Useful as a weapon for entangling as well as damaging victims, the bola consists of one or more two-foot leather straps with 2–10 weights attached to the ends. The opposite ends of the straps are knotted together to make a handle. The weights may be stone, bone, or ivory, spherical or egg-shaped. For good luck, some users carve the weights to resemble birds or other animals.

To attack, the user grips the handle, whirls the weighted strands over his head, then flings the bola at the target. If it hits, the strands wrap around the target, the weights smashing into his body. It takes the victim one round and a successful Strength check to free himself; if the check fails, the victim remains entangled.

A bola can also be used to make various Called Shots:

- **Legs.** The victim must make a Dexterity check to avoid falling down. If the victim was moving, he suffers a –3 penalty to the check. The victim must untangle himself (with a Strength check) before he can run or walk again.
- **Arms.** The victim can't wield a weapon nor take advantage of his shield's AC bonus until he frees himself. Because he has no leverage, the Strength check to untangle is made with a –2 penalty.
- **Head.** Unless the victim is wearing a close-faced helm or a great helm, he begins to strangle, suffering an automatic 1d3 points of damage per round until he frees himself with a Strength check.

Boomerang. This curved throwing stick can hit targets at long distances. There are two types of boomerangs, both less than 2 feet long, weighing under half a pound, and typically made of wood.

The *nonreturning boomerang* is curved at an angle of less than 90 degrees and can strike targets as much as 100 yards away. If it misses its target, the nonreturning boomerang continues

in the same direction until it drops to the ground.

The *returning boomerang* is curved at an angle of 90 degrees or more and can be thrown at distances up to 60 yards. If the boomerang misses its target, it arcs in the air and may return to the thrower. If the thrower makes a successful Dexterity check, the boomerang returns within a few feet of the thrower, allowing him to catch it. If the Dexterity check fails, the boomerang misses the thrower by a number of yards equal to the difference between the die-roll and the Dexterity score, multiplied by 10. A 1d8 roll indicates where the boomerang lands in relation to the thrower (1=north, 2=northeast, 3=east, 4=southeast, and so on). For example, if the thrower's Dexterity is 12, the Dexterity check is 16, and the 1d8 roll is 5, then the boomerang lands 40 yards southwest of the thrower.

Celt. A prototype of the battle axe, a celt resembles an axe head, roughly oval in shape, less than a foot long and a few inches wide. Celts are made of flint, quartz, granite, or obsidian. If a suitably sized stone or mineral fits comfortably in the hand, no modifications are necessary. Otherwise, the edges is chipped to make it easier to hold. Holes may be bored into flat celts; the user inserts his thumb and fingers into the holes, then grips the celt in his fist. A celt may be polished by grinding the surfaces in water and sand. When not wielded as a bludgeoning weapon, a celt serves as a chisel or wood-splitter.

Club, Spiked. An ordinary club may be improved by imbedding it with sharp objects, essentially transforming it from a bludgeoning to a piercing weapon. Typical additions include shark's teeth, obsidian insets, and porcupine quills. The spikes tend to fall out, however, requiring the user to replace them at regular intervals. Whenever the user rolls a natural 20 on an attack roll, the weapon loses some or all of its spikes; it then functions as a normal club. It takes 1–2 days to find and attach replacement spikes.



Club, Throwing. This is a blunt, slender club light enough to hurl but heavy enough to bludgeon. It may be made of wood, stone, or bone, and is 1–2 feet long. If used in melee combat, a throwing club inflicts only half the listed damage (1d2 instead of 1d4).

Iuak. This is a bone blade resembling a machete, about six inches wide and two feet long. The end is flat rather than pointed. Arctic barbarians use the iuak to cut blocks of ice to make houses, but it can also be wielded as a weapon.

Sling, Stick. This weapon is made from a flexible tree branch, about two feet long and no more than an inch in diameter. A notch is cut a few inches from the far end of the stick. The user places a disk-shaped piece of flint, 2–3 inches in diameter, in the notch. Whipping the stick flings the disk at a remarkable speed.

Sling, String. The end of a vine or thin strip of leather, about 2–3 feet long, is pressed into a grooved stone sphere. The user gently rotates the vine or strip over his head, then snaps it with a flick of the wrist, firing the sphere at the intended target.

Rabbit Stick. A favorite weapon of horse riders, the rabbit stick can be used to dispatch small game and injure unmounted enemies. To make a rabbit stick, two flat strips of wood about three feet long and three inches wide are tied together at one end. Long notches are cut into the untied ends, then sharpened to fine points. Several holes are pierced in the center of the strips to reduce wind resistance. The user holds the rabbit stick by the tied ends, then smacks or slashes the notched ends at the target.

Table 42: Barbarian Missile Weapons

Weapon	ROF**	Range*		
		S	M	L
Atlatl	1	3	6	9
Atlatl dart	1	1	2	3
Bola	1	3	6	9
Boomerang				
Nonreturn.	1	3	7	10
Returning	1	2	4	6
Club,				
throwing	1	1	2	3
Sling, Stick	2/1	-	-	-
Sling, String	2/1	-	-	-
Flint disk	-	3	6	9
Grooved Stone	-	3	6	9

* Range (Short, Medium, and Long) is given in tens of yards. Modifiers for range are –2 for Medium and –5 for Long.

** ROF: Rate of fire (how many shots the user can fire in one round).

Forbidden Weapons

The DM may impose any of the following penalties when a barbarian uses a steel weapon or other weapons normally unavailable to him due to cultural or religious restrictions:

- Because of the weapon's weight, texture, and shape, the barbarian has difficulty making effective attacks. He suffers a –2 penalty to all attack and damage rolls. (If he likes, the DM may increase this penalty to –3 or –4.)
- The barbarian's gods may inflict any of the following punishments: his AC is reduced to 10, regardless of what armor he wears; the weapon shatters on a natural roll of 19 or 20; a handheld weapon glows with a ghostly flame after 1d6 rounds of combat, inflicting an automatic 1 hp damage to the wielder every round thereafter.
- If the barbarian is a cleric, his deities may deny him access to spells above 2nd level or limit him to spells of a single sphere.



New Magical Items

The following magical items are intended for barbarians, but at the DM's discretion, other characters may use them, too. These items are extremely rare and should turn up no more often than a typical item listed in the Miscellaneous Magic Tables in Appendix 2 of the *DUNGEON MASTER® Guide*; if you like, use any of these items as an option when a DM's Choice is rolled.

A DM may forbid a barbarian from using a particular item if the raw materials aren't normally available in the barbarian's homeland, or the barbarian has cultural biases that restrict him from carrying certain objects. For instance, an arctic barbarian who's never seen flint may not be able to use a *spirit arrow*. A mountain barbarian who comes from a culture where eagles symbolize death might be afraid to carry a *spear of the eagle*.

Bone Seed (500 XP). A *bone seed* looks like a human skull the size of a pebble. If buried beneath a foot of earth and left overnight, by morning the *bone seed* sprouts into a small tree made entirely of bones. The trunk of the tree, 2–4 feet tall and as thick as a man's arm, can be wielded as a club. The branches include 1–4 bones that can be used as daggers, 3d4 slivers that can be made into arrowheads, and an assortment of teeth, claws, and ribs that can be utilized as various tools, ornaments, or units of barter. If a *bone seed* is planted in a burial ground, there is a 10% chance that it will produce a monkey skull (see below).

Fish Dust (200 XP). A handful of this dust may be sprinkled over any 10-foot-radius area of a lake, river, or ocean. If any fish are below, the dust paralyzes them and causes them to rise to the surface, making them easy to harvest. The dust affects up to 10 HD worth of aquatic creatures that have animal intelligence or less; no single creature can have more than 1 HD. Once the fish surface, the paralysis persists for 4d4 rounds.

Mask of Beastliness. Carved from wood and colored with dyes, the *mask of beastliness* resembles an animal head with grotesquely exaggerated features. The DM may choose the type or roll 1d10 on Table 43 for a random determination.

A *mask of beastliness* covers the wearer's entire face, secured by a leather strap around his head. The wearer sees through a pair of eye slits and breathes through holes in the nose. If the wearer presses the mask against his face for five consecutive rounds, it fuses with his flesh. The mask becomes animated, transforming the wearer's head into the head of the animal it represents. The mask lets the wearer make a special attack, as described in Table 43; he may make this special attack in place of any attack he's normally allowed.

A *mask of beastliness* can be activated for one hour per day. The wearer deactivates the mask by slipping his fingers under the chin area and gently pushing it away from his face, a process taking one round; the mask can't be reactivated until the following day, even if a full hour hasn't yet expired. While using an activated *mask of beastliness*, the wearer can't speak, eat, or cast spells with verbal components; he continues to breathe normally through his nose.

Table 43: Mask of Beastliness

D10

Roll Animal Head, Damage, and XP

1–2	Raven (bite: 1d6+2 damage; XP 500)
3–4	Wild stag (horns: 2d6 damage; XP 700)
5–6	Lion (bite: 4d4 damage; XP 800)
7–8	Rhinoceros (horn: 3d6 damage; XP 1,000)
9	Buffalo (horns: 2d10 damage; XP 1,200)
10	Cobra (bite: 1d3 points of damage; venom results in death 2d4 rounds after a strike unless victim saves vs. poison at –2, in which case he suffers only 10 hp of damage; XP 2,000)



Monkey Skull (2,000 XP). This resembles the skull of a small monkey, four inches in diameter, mounted on the end of a stick. If a chunk of fruit, a plump insect, or other food item normally eaten by monkeys is placed in the skull's mouth, the item vanishes and the *monkey skull* activates; its teeth begin to chatter and bulging eyeballs appear in its eye sockets. It remains activated for an hour. It can be activated once per day.

An active *monkey skull* has the following properties:

- Anyone other than the person who activated the *monkey skull* who sees its face must save vs. spells. If the save fails, the victim reacts as if he had been subjected to the 1st-level priest *cause fear* spell. The victim flees in panic at maximum speed for 1d4 rounds.
- A *monkey skull* may be used as a weapon. It may be thrown (short range 10 yards, medium 20 yards, long 30 yards) or used as a club. If

using it as a club, the attacker may strike a victim with the front, back, or side of the skull, depending on how he holds it. If a victim is successfully struck with the back or side of the skull, he suffers 1d4 bludgeoning damage. If struck with the front, the skull attaches itself to the victim, causing 1d4 chewing damage. The skull continues to chew, inflicting an automatic 1d4 damage per round until the victim yanks it off with a successful Strength check. A thrown monkey skull that successfully hits causes 1d2 damage and also attaches to its victim, chewing for 1d4 damage per round until removed.

Potion of Pebble Flesh (1,500 XP). The user rubs his entire body with this greasy potion before he goes to sleep. When he awakens, his skin has become rough and lumpy, as if it were made of pebbles, and colored a dull green.

The *pebble flesh* improves the user's natural Armor Class by +4; a human's AC is boosted from 10 to 6. The effect is cumulative; a human



with pebble flesh wearing leather armor has an effective AC of 4. Pebble flesh lasts for 1–4 weeks.

Because of *pebble flesh*'s rough texture and odd appearance, the user also suffers the following penalties:

- His movement rate is reduced by 1/3.
- He cannot swim. The extra weight of the *pebble flesh* pulls him down, as if he were wearing metal armor.
- His Dexterity and Charisma checks are made at a –2 penalty.
- He is vulnerable to *stone shape* and any other spells that affect stone. (*Stone to flesh* negates *pebble flesh*, causing the skin to revert to its normal form.)

Pouch of Protection. This is a pouch the size of a man's fist, made from the hide of a particular animal. The DM may choose the animal from Table 44 or roll 1d4 for a random determination. (The DM may use other animals if he likes, providing they have hides similar to the animals in Table 44.)

The *pouch of protection* contains products of the animal from which the hide was obtained, such as teeth, claws, powdered bones, and dried meat. The pouch is sealed with the products inside. The owner ties the pouch to his clothing, hangs it from his neck, or attaches it to his shield.

Every *pouch of protection* has its own hit point total. When a pouch is acquired, the DM determines its hit point total by rolling the indicated dice on Table 44. For instance, if a character has a shark pouch, the DM rolls 8d8. This total should be noted on a scrap of paper.

A *pouch of protection* absorbs damage normally suffered by the owner. If the owner is a victim of a successful attack, the owner has the option of suffering the indicated amount of damage or saving vs. spells. If the saving throw fails, he suffers the indicated damage from the attack. If the saving throw succeeds, he suffers no dam-

age; the damage is subtracted from the *pouch of protection*'s hit point total. (Example: An enemy makes a successful spear attack against Grog, calling for 5 points of damage. Grog makes a saving throw vs. spells. Grog's pouch of protection, made of shark hide, currently has a hit point total of 34. The pouch absorbs the damage, reducing its total to 29. Grog is unharmed.)

A pouch can't lose more hit points than its current total. In the previous example, if Grog's pouch had a current total of 3, the pouch would absorb 3 points and Grog would suffer the remaining 2 points.

All losses suffered by the pouch are permanent; it doesn't "heal," nor can it be repaired. When a pouch is reduced to 0 hit points, it crumbles to dust.

A *pouch of protection* is effective against all forms of magical and nonmagical attacks. However, it provides no protection against disease, poison, or any other attack form that inflicts cumulative damage over time.

Table 44: Pouch of Protection

D4 Roll	Hide Type	HP Value	XP
1	Boar	4d8	300
2	Crocodile	7d8	500
3	Shark	8d8	600
4	Elephant	11d8	1,000

Spear of the Eagle (50 XP per feather). This resembles a normal wooden spear, with 4d6 eagle feathers (the exact number is determined at the time of acquisition) attached near the blunt end. When thrown, the *spear of the eagle* sprouts a small pair of wings in mid-flight, allowing it to unerringly strike its target, much like a *magic missile*. As with a *magic missile*, the target must be seen or otherwise detectable to be hit. Unlike a *magic missile*, a *spear of the eagle* can be directed to strike inanimate objects. The target suffers 1d8 damage. The spear of the eagle has the same range as a normal spear.

After each strike, the *spear of the eagle* loses one of its feathers. When all of its feathers are lost,



the spear loses its magical properties; it still functions as a normal spear. Feathers may not be reattached.

A *spear of the eagle* only gains its magical properties when thrown. If used as a thrusting weapon, it functions as a normal spear. Successful thrusts won't cause it to lose feathers.

Spirit Arrow (500 XP). The spirit arrow consists of an arrowhead of white flint attached to a wooden shaft. It may be fired from any bow, and if the attack is successful the victim suffers 1d6 points of damage.

Spirit arrows ignore various protection spells that seek to protect the target of the attack, such as *stoneskin*, *fire shield*, and others. In addition, Armor Class gained by magical means (*armor*, *bracers of defense*, *rings of protection*, *cloaks of protection*, etc.) are also totally negated. Only the actual armor class of the target is used for determining attack rolls; a wizard wearing *bracers of defense* AC 2 and a *ring of protection* +3 is considered AC 10 for purposes of striking.

Regardless of whether the *spirit arrow* strikes its intended target, the arrow is destroyed. *Spirit arrows* have no bonuses to hit save for any granted by the wielder from high dexterity, magical items, or other abilities.

War Paint. This magical paint increases the wearer's natural Armor Class. The amount of increase depends on the color of the paint, as shown in Table 45; a human with a natural AC of 10 has an effective AC of 1 when wearing gold paint. The DM may choose a particular color, or roll 1d12 on Table 45 for a random selection.

At least half of the user's skin must be bare to use war paint; in general, this means that his arms, legs, and head must be fully exposed. The paint must be applied to approximately 75% of the exposed skin. Additionally:

- If the user covers more than half of his exposed skin with a blanket, cape, or other garment, he loses the benefit of the war paint.
- The user receives no additional benefits from

wearing armor. For instance, a character may wear leather armor along with his war paint, but he only receives a bonus from one or the other (whichever is greater). If the armor covers more than half of his body, he can not benefit from the war paint. A war paint user may carry a shield, however, which boosts his AC by the standard +1 (a human wearing yellow war paint and carrying a shield has an effective AC of 5).

- If available, two colors may be combined; the effective AC is determined by adding the bonuses shown on Table 48. For example, a character wearing white and red paint receives an AC boost of +8. In no case, however, can war paint can produce an AC better than 0.

War paint lasts for 1d4 weeks. If the wearer or other character with the artistic ability proficiency (with a specialty in painting) applies the war paint and makes a successful proficiency check, the effects last for 2d4 weeks. War paint is unaffected by rain, extreme temperatures, or the normal wear and tear of the road. *Dispel magic* and similar spells, however, can render it useless.

Table 45: War Paint

D12 Roll	Color	AC Boost	XP
1-3	White	+3	1,500
4-6	Yellow	+4	2,000
7-9	Red	+5	3,000
10-11	Green	+6	4,000
12	Gold	+9	7,000

No two barbarian societies are exactly alike. Some consist of hundreds of members, others number only a few dozen. Some are nomadic; others settle in permanent villages. Some are pacifists, some love war.

Despite their differences, most share a set of characteristics that distinguish them from outworld societies. In this chapter, we look at the key elements of barbarian cultures, including their social organization, technology levels, legal and economic systems, and religious outlooks. It's a good idea to think about each of these elements when you design your character; the more you know about his culture, the easier it is to nail down his beliefs and behavior.

Social Organization

Barbarian societies tend to be small, their social structures simple. The political systems, bureaucracies, and appointed officials common in the outworld are unknown. Barbarians have no guilds or craft organizations. Occupational stratification is rare, as most tasks—hunting, fighting, child rearing, weapon making—are shared by all.

Most barbarians recognize social ranks only in a general sense, with leaders making up the privileged class, slaves the lower class, and everyone else in between. Individuals achieve status by their sex and age; elders are held in higher esteem than adolescents, and except in matriarchal cultures, males tend to be valued more than females. Some societies assign ranks based on heredity; the closer ties an individual has to some legendary ancestor (the founder of the tribe, a great warrior, a powerful cleric), the higher his status.

The most common organizational unit is the band, a small group united by geography, ancestry, or religion. The size of a band varies, but typically consists of 20–40 members. Nomadic bands wander across a stretch of land in search of food, making camp at a particular location until they exhaust the food supply, then moving on to a more bountiful area. Bands often take

their names from a geographic landmark of the region they frequent, calling themselves "The Desert People" or "The Sons of the River." Some barbarians consider themselves relatives of animals, and name their bands accordingly: "The Clan of the Wolf," "The Elephant Walkers," "Sisters of the Deer."

If several bands are drawn to an especially rich area—a river teeming with fish, a valley lush with fruit trees—they may unite to form a tribe. Initially, the bands retain their own leaders and mores. They agree to share the land and not attack one another, but otherwise keep to themselves. In time, however, the cultural distinctions begin to blur, a single leader emerges, and the tribe functions as a unified whole. If the food supply remains plentiful, the tribe may establish a permanent village.

A tribe derives strength and security from the stability of its families. A family consists not only of the core members—wife, husband, and children—but also any number of relatives, adopted children, and friends who don't have blood relations of their own. Typically, the eldest family members care for the children and teach them basic skills, while the other adults hunt, and make clothes, and fashion weapons.

Usually, a tribe's strongest member serves as the leader, though the position may be passed from father to son—or mother to daughter—to ensure continuity. In any case, a leader needs more than muscle to command respect. He must work hard, showing by example what he expects of others. He must also show empathy, demonstrating that he understands the personal hardships endured by his fellows. And above all, he must be wise, able to guide the community through troubled times. For these reasons, many tribes favor elders as leaders, as brute strength seldom compensates for a lack of insight and experience.

Though final authority rests with the leader, he may seek others for counsel, particularly heads of families and tribal clerics. In larger tribes, ritualists—dancers, fire makers, idol sculptors—may serve as liaisons between the leader and the rest of



the community, carrying messages and relaying official pronouncements. The leader's immediate family—his wife, parents, siblings, and adult children—often function as surrogates, making decisions in the leader's absence. A few of the tribe's strongest and most trustworthy warriors may serve as the leader's personal bodyguards and help enforce his policies.

The leader's responsibilities depend on the needs of his people. If the tribe consists of healthy, self-reliant individuals, the leader may only have to oversee ceremonial rituals and make himself available to settle disputes. For a tribe plagued by famine, disease, or internal conflict, the leader probably has to assume a more active role. He may assign tasks, admonish the slovenly, and supervise the distribution of food. If resources are scarce, he may have to organize expeditions to distant lands or plan raids against neighboring villages. Most tribes have high expectations of their leaders. Leaders who consistently disappoint—by engaging in costly and futile wars, overharvesting the food supply, failing to sire offspring—may be exiled or executed.

Economics

Barbarian societies lack the know-how to develop sophisticated economic systems. Where outworlders maintain commercial economies based on trade, taxation, and record keeping, barbarians barter for animal products (discussed in Chapter 2). Outworlders measure wealth in gold pieces; barbarians use crude currency that has little or no value outside their homelands. Outworlders negotiate legally binding written contracts. Barbarians make oral agreements, erratically enforced by the will of the leader or the smack of a club.

The barbarian economy, such as it is, centers around the basics of survival: hunting animals, gathering fruit and grain, and seeking fresh water. Generally, the head of a household is responsible for feeding his own family. Extra meat and fruit may be shared with friends. By accepting a gift of

food, the receiver enters into an informal arrangement with the giver, obligating him to reciprocate in the future. Refusing to honor this obligation is considered a serious crime, punishable by expulsion from the tribe or even death.

Few barbarians recognize private ownership of natural resources; the tribe as a whole "owns" the orchards, the fishing sites, and the hunting grounds. Weapons, clothing, and household goods may be owned by individuals, though more substantial properties, such as dwellings and animals, belong to everyone. In some tribes, the leader assigns communal properties to individuals based on need; the largest family lives in the biggest cave, a mother with twin infants gets custody of the tribe's milk goat.

Trade between tribes occurs infrequently, if at all; there usually aren't many surplus goods available. Tribes are more likely to trade services that tangible goods. A hill tribe might loan its medicine man in exchange for the services of a good tracker. A cleric might perform a ritual to dispel disease spirits for information about the location of a deer herd. Affluent tribes, usually those with access to rich food supplies, might make straight trades for goods, swapping grain for weapons, hides for necklaces, and slaves for horses.

Tribes who learn to domesticate animals and raise their own crops become less dependent on hunting, enabling some of their people to devote themselves to simple crafts. Crude seamstresses, jewelry makers, and weaponsmiths may produce goods of exceptional value, enriching both themselves and their families. Craftsmen often share their bounty with the less fortunate members of their tribe; in fact, many tribes measure a man's affluence not by what he keeps, but what he shares.

Conflict Resolution and Social Control

Barbarians have no written laws, and rarely have formal procedures for resolving conflicts. Instead, they settle disputes through negotiation, sanction, and force. Custom, not law, regulates



behavior. Though standards vary, most tribes expect their members to obey authority figures, refrain from indiscriminate violence, respect the natural world, and follow religious tenets.

Social indoctrination begins with the family. Parents teach their children at an early age the importance of conformity and obedience. As soon as he can walk, a child is expected to perform small chores, such as picking fruit and gathering firewood. Older siblings supervise these chores, punishing transgressions by withholding food or slapping the perpetrator on the head. An informal hierarchy exists within each family; the young are expected to follow the old, women are expected to defer to men (or vice versa in matriarchal cultures), and the physically strongest member, usually the father, has the last word.

In some tribes, a council of elders settles grievances between families or bands. There are no hearings or formal presentations; instead, the elders discuss the matter among themselves until they reach a consensus. If a discussion reaches an impasse, the elders adjourn, then convene another day. Such discussions may drag on for weeks or even months, during which time the antagonists may give up and settle the matter themselves.

The tribal leader serves as the overall authority, and his judgments are final and binding. He bases his decisions on precedents, the best interests of the tribe, and the advice of clerics. The leader may also ask the spirits for help; a black butterfly, a thunderstorm, or a bad dream may be taken as a sign of guilt. The accused may be thrown into a lake with his limbs tied; if the spirits bring him to the surface, he is declared innocent. Alternately, the accused may be required to run a gantlet of warriors, each with a single arrow or spear; the number of wounds indicates the degree of guilt.

Many punishable transgressions involve marriage, property, or sloth: a man dishonors his wife by flirting with her sister, a warrior uses his friend's bow without permission, a woman takes a nap instead of supervising her children.

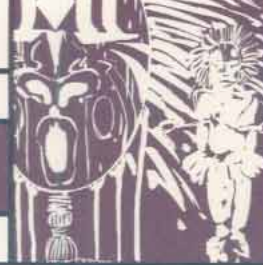
An abrupt death or mysterious disappearance—an otherwise healthy adolescent dies in his sleep, a seasoned warrior fails to return from a hunting trip—demands immediate investigation, as it may involve supernatural forces. In fact, any transgression with supernatural overtones is regarded as extremely serious; failure to punish the guilty party may bring the wrath of the spirits upon the entire tribe. In such cases, the leader may call on a cleric to use his powers of divination to determine who—or what—is responsible. The cleric roasts bones in camp fires and examines the cracks for clues, petitions the spirit of the departed to visit him in a dream, and prays to his deities to reveal the culprit.

Punishments range from reprimands to execution. Minor transgressions may result in extra duties, such as killing a dozen deer or making new tunics for all the members of an insulted family. Perpetrators of serious crimes, such as murder or cowardice, may be beaten, starved, or killed. Common forms of execution include stoning (the accused is dumped in a pit; warriors pelt him with rocks and bones), incineration (the accused is tied to a pole surrounded with brush; tribesmen ignite the brush and dance while the fire burns), and poisoning (the accused is sealed in a cave with venomous serpents). Those guilty of heresy may be banished rather than killed to prevent their ghosts from haunting the tribe.

Perhaps the most effective punishments, and certainly the most feared, involve the supernatural. A cleric may simply inform the guilty party that he has been cursed, or that he will be haunted by the spirits of his victims. Many wrongdoers would rather be executed than cursed, for fear that their suffering will continue unabated in the afterlife.

Technology

Barbarians lack most of the technological resources available to outworlders. They have no steel or written language. They have only a



rudimentary understanding of mathematics and science. They have no scholars, wizards, or engineers. Still, as people with creative minds, they've done their best with what they have, coming up with an impressive array of tools, weapons, and durable goods.

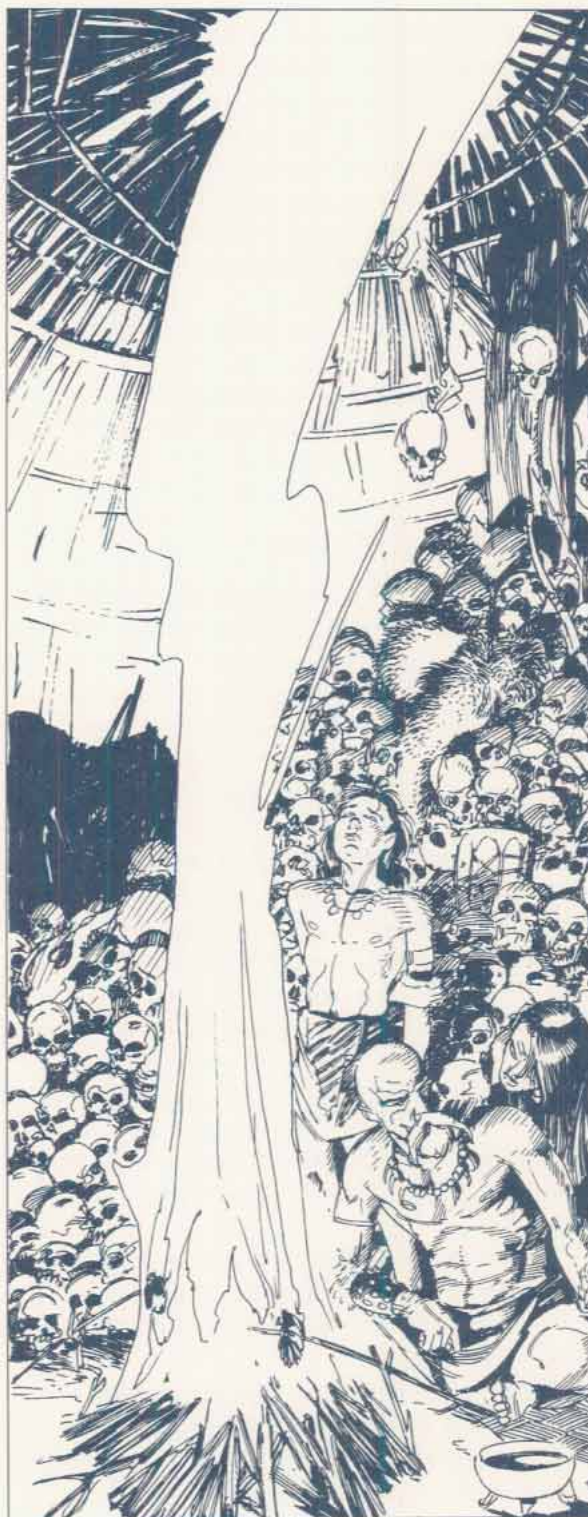
A variety of factors influence a culture's technological development. A tribe that has flourished for a thousand years probably has a higher standard of living than a tribe that's only been around for a century. Barbarians with ready access to lush grain fields may never have the incentive to learn to grow crops. A tribe besieged by monsters may be forced by circumstance to invent sophisticated weapons.

For convenience, barbarian societies can be classified into three broad categories. Primary societies, the most primitive, have yet to abandon all of their animalistic characteristics. They live in caves, wield clubs, and have just recently mastered the art of making fire. Transitional tribes have begun to settle in villages and experiment with agriculture; most barbarians belong to this group. Advanced societies represent the peak of barbarian development, having domesticated animals and simple wheeled transportation; they are perhaps within a few centuries of catching up with the civilized outworld.

Rough models representing each these categories are outlined below. Included are technological breakthroughs—the society's most significant accomplishment—along with examples of architecture, weapons, clothing, transportation, art, and character kits. The DM should consider these models as general guidelines, not rigid edicts. He may decide, for instance, that primary barbarians have bows and canoes in his campaign, and that Brushrunners belong to an advanced society.

Primary Model

Technological Breakthrough: Fire (produced by rubbing stones together or twisting sticks in tinder-filled holes).





Architecture: Caves, snow houses (arctic only), brush shelters (tentlike frames made from branches of saplings, covered with leaves, weeds, and bark), bone houses (bones of dinosaurs or other large animals arranged to form a dome, then covered with hides).

Weapons: Clubs, hand axes, wooden spears.

Clothing: Animal skins, furs, uncured hides, leaves.

Transportation: Walking, hand-dragged sleds.

Artistic Expression: Storytelling, cave painting.

Suggested Character Kits: Brute, Flame-speaker.

Transitional Model

Technological Breakthrough: Wheel (logs used as rollers, or solid disks of wood or stone).

Architecture: Hide tents, earth lodges (dome-shaped structures made of mud and stone with earth-covered roofs), stone altars, grass huts.

Weapons: Bows, slings, shields.

Clothing: Skins cut into patterns, cured hides, splintered bone needles, sinew thread.

Transportation: Canoes, rafts, horse riding.

Artistic Expression: Crude sculptures, tattoos.

Suggested Character Kits: Brushrunner, Dreamwalker, Forest Lord, Plainsrider, Medicine Man/Medicine Woman, Witchman.

Advanced Model

Technological Breakthrough: Domesticated animals (small herds of goats, pigs, cattle, or sheep).

Architecture: Wood frame structures with thatched roofs, stone hearths, crude stables.

Weapons: Bronze or hammered iron weapons (see boxed text).

Clothing: Felt, crude tanning, simple weaving (spindle and distaff), fringed garments.

Transportation: Small boats, passenger wheelbarrows, primitive saddles.

Artistic Expression: Simple pottery, reed baskets.

Suggested Character Kits: Wizard Slayer, Ravager, Seer.

Hammered Iron

Some barbarians have mastered the basics of smelting iron from raw ore and hammering the iron flat to make weapons, tools, and utensils. The DM may allow advanced cultures to use hammered iron, but he should keep in mind that this represents the outer limit of barbarian technology; very few barbarians should have access to it.

Hammered iron may be made into daggers, knives, spears, axe heads, and warhammers. Primitive swords, the equivalent of outworld long and short swords, may also be allowed. Hammered iron weapons have 50% of the value and 100% of the weight of outworld metal weapons (see Table 40 in Chapter 5) and have the same chance of becoming damaged as other primitive weapons.

Thin iron plates are attached to leather garments or secured beneath layers of thick furs to create crude versions of scale mail and brigandine armor (AC 6). Hammered iron shields are usually flat, about 2–3 feet in diameter, backed with layers of leather pressed into hollows of the metal.

Religion

Few barbarians doubt the existence of supernatural forces. How else to explain erupting volcanoes and bone-rattling earthquakes? How else to account for the bizarre behavior of animals, the onset of illnesses, long-dead friends making themselves seen and heard in dreams? Some forces are clearly benevolent, such as those that guide a hunter's arrow or make trees bear fruit. Others are malicious, including those that burn a forest to ash or make a warrior's stomach ache after a big meal. And many are impersonal, nei-



ther good nor bad, making no distinction between the affairs of men and the affairs of insects.

Barbarian societies depend on clerics to serve as intermediaries between the physical world and the world of the supernatural. Clerics coax favors from benevolent spirits, keep malevolent forces at bay, and attempt to explain the unexplainable. Small tribes content themselves with a single cleric, descended from a previous cleric or selected by the leader from among the tribe's most perceptive offspring. Larger tribes maintain small circles of clerics, typically numbering 4–12 members, with the eldest cleric supervising the neophytes.

In most cases, a shaman doesn't have the luxury of specializing in a particular faith. Instead, he must address all of his tribe's religious needs. He deals with good and evil deities alike. He negotiates with ancestral, animal, and nature spirits. He analyzes dreams, interprets omens, and administers medicine. He staves off undead, counsels his leaders, and when necessary, defends the tribe against aggressors.

Despite the breadth of his responsibilities, a cleric commands only a modicum of respect from his fellow tribesmen. Most recognize the importance of his role. But many find him distasteful, tainted by his association with the supernatural in general and the dead in particular. Others remain skeptical of his powers, unconvinced that he can predict the weather or divine the meaning of dreams better than anyone else. Still others hold him responsible for all that goes wrong; if hunters return empty-handed, rain falls for ten days straight, or a woman dies in childbirth, the cleric takes the blame.

To discourage criticism, a cleric often cultivates a fearsome reputation. He implies that he can cause diseases as well as cure them, and lets it be known that monsters keep their distance only because they fear his power. His garish costumes, replete with bone necklaces and grotesque masks, not only intimidate evil spirits, but keep the populace in awe.

Elements of Faith

Barbarian religions have little in common with traditional faiths. Barbarians may venerate the spirits of dead ancestors, or choose nature itself as the focus of their devotion. They may honor deities unknown to outworld priests or worship such elemental forces as fire, wind, or death. A dragon skull may serve as a shrine. A black fox may be considered an offspring of the gods. The world as dreams may be as real as the world of men, the spirit of a dead parent as much a part of the family as a living sibling.

Following are four elements of faith common in barbarian societies. Most religions encompass some or all of these elements; a jungle tribe might worship ancestors and nature, an arctic tribe might venerate a pantheon of gods and the spirits of the supernatural. In game terms, barbarian and outworld religions function identically; the intensity of a cleric's beliefs attract the magical energy necessary to cast spells.

Powers

Shamans typically embrace polytheism (many gods), which strikes them as a logical explanation of the way the universe operates. Some gods embody abstract concepts such as love, war, and fertility. Others represent natural forces like rain, fire, and disease. There are gods that care for animals, benefit warriors, and look after trees. The number of gods varies from culture to culture, but a pantheon numbering in the hundreds isn't unusual.

Gods exhibit varying degrees of interest in humanity. Nu'otoo, a giant god worshipped by island dwellers in the Southern Courrain Ocean (in the DRAGONLANCE® setting) does nothing but sleep beneath the ground; he causes earthquakes when he rolls over, volcanic eruptions when he snores. The cloud god Khass continually frustrates the barbarians of Eastern Shaar (in the FORGOTTEN REALMS® setting); for months, he ignores their petitions for rain, then drenches them with downpours for weeks at a



time. On the other hand, the clerics of Earthfast Mountains (also in the FORGOTTEN REALMS setting) end each day by asking the dependable Isakkhu to bring the sun back in the morning; he has yet to fail them.

Gods also take a variety of forms. Most are invisible, but some appear as animals (Nu'otoo is presumed to look like a lizard), plants (palm trees are fingers of the multi-appendaged Khass) or even terrain (Isakkhu is a mountain). Occasionally, a cleric claims that he himself is the embodiment of a god, and demands his tribe treat him accordingly. Such a masquerade, however, carries risks; if he demonstrates less than godly behavior—say, he gets sick on spoiled meat or runs from a skunk—the tribe may demand his head on a stick.

A DM who designs customized pantheons for his campaign should consider adding a few deities specifically for barbarians. Gods representing hunting, lightning, the moon, and the seasons make good choices (see *The Complete Priest's Handbook* for more ideas). Objects or animals may also be worshipped as gods, providing they're associated with the barbarian's homeland terrain. Gods worshipped by outworlders may also be included, but remember that a barbarian's conception of such gods may differ from those of outworld priests. Barbarians will probably know them by different names and have no use for traditional doctrines, prayers, or organizations.

Ancestral Spirits

The social ties and familial responsibilities that bond a barbarian to his tribe persist after death. Therefore, a tribe consists not only of living members, but the spirits of its dead members as well. Although these spirits lack bodies, they retain the same personalities they had in life. They experience pleasure, remorse, joy, and grief. They can be playful or vengeful, comforting or cruel, supportive or indifferent. To a large measure, their attitudes depend on how the living treat them.

To show proper respect for ancestral spirits, barbarians attempt to maintain the same relationship they had with them when they were alive. A son asks permission from his father's spirit to embark on a dangerous hunt; a fallen leaf or a rumble of thunder may be interpreted as approval. Each night before retiring, a man may arrange a bed of leaves for the spirit of his wife. A tribal leader may speak aloud to the spirits of the leaders who came before him, hoping for their guidance.

Some tribes use ancestors as messengers, asking them to deliver prayers or requests to the god. The barbarian summons a favorite ancestor by closing his eyes and concentrating, singing the ancestor's favorite song, or shouting his name. He looks for a sign that his ancestor has heard the summons—a cloud passing over the sun, a crackle in a camp fire—then whispers the message he wishes the ancestor to deliver.

A barbarian who dutifully honors his ancestors expects to benefit from their intervention. Should a man narrowly miss being struck by a falling boulder, he has his ancestors to thank for nudging him out of the way. An ancestor may place a fish on a hook, guide a spear to its target, or protect a lost child from the ravages of the wilderness. Conversely, a barbarian sleights his ancestors at his own peril. A barbarian who forgets to sing to his mother on the anniversary of her death shouldn't be surprised if his favorite axe shatters or his horse gets sick. And woe to the barbarian who insults the dead; can he truly be surprised if a lion mauls him or he falls from a tree and breaks his leg?

Barbarians express devotion to their spiritual ancestors in much the same way they do to their living relatives. They are courteous (asking if they're enjoying the sunny day), thoughtful (keeping their graves free of weeds), and reverent (holding a special ceremony on the day of their birth). Though spirits generally prefer to stay in their homelands, a considerate barbarian wouldn't dream of making a long journey without asking his ancestors to come along, or at



least give him their blessings. Because spirits are invisible and intangible, a barbarian has no way to be sure if they're listening or even if they're in the area. But the prudent barbarian assumes they're always nearby, evaluating his behavior and passing judgment.

Nature Spirits

Some barbarians believe that all natural objects—animals, trees, stones, rivers, and mountains—have spirits. Either in the physical form of their hosts or as invisible entities that can be neither seen nor touched, nature spirits interact with the world of men, exerting both positive and negative influences. Evil spirits must be avoided, scolded, and punished. Good spirits must be nurtured and treated with kindness.

Some tribes hold a particular creature responsible for the creation of the world. They revere it as the progenitor of all other species, man included. To a swamp tribe, the sacred creature might be an alligator or a giant snake. To a jungle tribe, it might be a lion, elephant, or carnivorous ape. The tribe honors the sacred animal by protecting it from harm, presenting it with offerings of meat or fruit, and decorating their weapons and homes with its image. They look to the sacred animal for guidance, mimicking its behavior in hunting (like the sacred ape, a jungle tribe stalks its prey for hours before striking), defense of its territory (the tribesmen beat their chests to frighten intruders), even child care (mothers soothe their infants by stroking their heads). Clerics spin tales of the sacred animal to illustrate moral principles, and leaders evoke the animal's name to inspire warriors in combat. The passing of a sacred animal may cause more sorrow than the death of a tribal elder.

Other tribes may honor a group of spirits associated with the animals and terrain of their homeland. A mountain tribe, for instance, may hold goats, streams, and mountains sacred. An arctic tribe may revere polar bears, whales, and glaciers. Each spirit has its own name and special properties. A granite mountain may be

known as H'suq, a snowy mountain might be called H'supikk. H'suq may represent perseverance, H'supikk might stand for fertility.

Tribes sometimes proclaim their devotion by displaying totems, symbolic representations of various spirits. Totems may be carved in trees, painted on shields, or etched into stones. A barbarian often considers the totem as sacred as the animal or object it represents. He prays to it, talks with it, even offers it food. In some tribes, defacing a totem is as heinous as killing a sacred animal, an offense punishable by death.

Barbarians believe that nature spirits possess great power. They attempt to tap into these powers with flattery, threats, and petitions. To convince the sky spirit to give up its rain, a tribe may stage an elaborate dance with drums and rattles. A warrior may ask the spirits of deceased lions to join him in a hunt. A cleric may warn a lake spirit that he will hurl stones at its surface if it declines to put fish on his hook.

Supernatural Spirits

Unlike nature spirits, which are associated with objects and animals, supernatural spirits are unique entities, independent and autonomous. Though they lack the power of deities, supernatural spirits wield enormous influence over the day to day activities of men. In fact, many barbarians believe that a good life depends on currying favor with the right spirits.

But interacting with supernatural spirits can be frustrating. They are notoriously fickle and unpredictable. A spirit who has blessed a tribe with abundant game may abruptly withdraw its support and burden them with famine. A warrior may dutifully pray for success in battle, only to find the spirits guiding the first enemy arrow straight to his heart.

For these reasons, many tribes rely on their clerics to deal with these entities. Clerics are assumed to have entered pacts with spirits, utilizing spells and rites known only to them. Tribes count on their clerics to perform rituals to pacify arrogant spirits, and to act as mouthpieces for



spirits who wish to communicate with men. A cleric may go without food until he hears the voices of spirits telling him how to cure a fever plague. He may retire to a secluded area and study cloud formations, hoping that the spirits will reveal a strategy for driving off a dragon. During a thunderstorm, he may distribute vine amulets to ward off lightning bolts hurled by malevolent spirits. He may also stage celebrations to honor spirits who have blessed the tribe with healthy children or favorable weather.

Jealous or hateful spirits sometimes take possession of mortals. Symptoms of spirit possession include irrational behavior, refusal to cooperate with tribal authorities, inability to speak, and unprovoked hostility. Spirit possession may also occur after a person has been weakened by disease or severely wounded in battle. To disperse such a spirit, a cleric might chant over the victim's body, or perform a series of complicated dances which may last several days. He may also shout at the victim and dangle serpents in front of his face, attempting to frighten the spirit away. If these techniques fail, he may hang the victim upside down from a tree branch, hoping the spirit will fall from his mouth. If the symptoms recede, the spirit is presumed to have fled. But if the symptoms persist, the cleric may recommend that the victim be incinerated or dropped in a chasm for the safety of the tribe.

In the context of the game, it's not necessary to award proficiency bonuses or penalize attack rolls to simulate a barbarian's relationship with the spirit world. Instead, a barbarian uses the influence of spirits to explain coincidences, unexpected good fortune, and runs of bad luck. If you'd like spirits to play a more significant role, design spirit-related taboos using the advice given later in this chapter.

Expressions of Faith

Regardless of whether a barbarian's religion involves deities, ancestors, or nature spirits, he engages in various practices to express his faith.

Some of these practices are established by custom; a cleric leads his tribe in a prayer to the sun god at dawn, hunters toss chunks of meat into the fire to honor the spirits of the killed animals. Other practices may be self-imposed; a warrior calls out the name of his dead father before engaging an enemy in battle, a woman avoids staring into the eyes of birds to ensure a trouble-free pregnancy. Still others may be improvised; a traveler seeing his first castle may fall to his knees and beg for mercy from the strange "mountain."

The player and the DM should determine what, if any, practices a barbarian character must follow in order to remain true to his religion. For instance, he may be required to give offerings of kindling to burning trees, pray to the moon, or make an annual pilgrimage to his homeland to pledge his faith. He may also engage in any or all of the following:

Idolatry

Some deities imbue statues or carvings with their magical essence. Such idols serve as surrogates for the deities, physical connections between the world of men and the world of spirits. Barbarians who give prayers and make offerings to an idol aren't worshipping the idol itself; they're using the idol to relay their petitions to the deity it represents.

Idols take many forms, but usually are constructed from materials that can withstand the ravages of time. Stone idols are among the most common, chiseled from boulders or etched into the sides of mountains. Trees and large bones may also be fashioned into idols. An idol often appears as a humanoid figure, or as the head of a person or animal. It may tower six feet high or more; head-shaped idols may be as large as a hut. Barbarians traveling in the outworld may carry small versions of their homeland idols, hung from necklaces or attached to their spears.

Sacred Words

In addition to prayers and the verbal components of spells, other words may have special



connotations. Some tribes forbid the utterance of a particular deity's name as an act of courtesy. A barbarian sometimes keeps his birth name a secret, believing it to contain the essence of his spirit; he feels that great harm will befall him if he hears his birth name spoken. Parents avoid naming their children after living relatives, fearing the relative may sicken or die.

Certain phrases, which may be nothing more than a string of nonsense syllables, may be spoken to ensure success in battle or the recovery of an ailing friend. A young man may recite a series of grunts and howls to make the object of his affection more receptive to his advances. A mother may imitate the cry of a mockingbird to break her infant's fever.

Some barbarians believe that hearing someone discuss an evil act will cause the act to occur. If a friend mentions that it might rain, rain will surely fall. If a traveler says that he has never been attacked by a bear, then a bear attack is only a matter of time. To prevent the misfortune from actually occurring, the barbarian may insist that the speaker retract his words or apologize to the spirits. To protect himself, the barbarian may tap on a stone, fall to his knees and pray, or put as much distance between himself and the speaker as possible.

Dreams

Many barbarians believe that dreams are the primary medium in which spirits commune with mortals. When a person sleeps, his spirit occasionally leaves his body and enters another world where it receives advice, gossip, and warnings. Because there is no guarantee that a sleeping person will experience a dream, let alone interact with the spirit world in a meaningful way, barbarians often attempt to induce dreams with herbs, potions, and chants. To make his spirit more presentable, a cleric may dress in his finest clothes before retiring. A leader may ask his ancestors to expedite his entry into the spirit world and introduce him to the most helpful spirits.

At best, moving between the real world and the spirit world is difficult, evidenced by the tossing and turning of the sleeper, the rolling of his eyes, and his incoherent utterings. Awakenning a sleeper in the middle of a dream can be dangerous, as it may prevent the return of his spirit; thereafter, his dreams will be unreliable until a cleric finds a way to reunite the spirit with its mortal body. A man who dies in his sleep may lose his spirit altogether, denying him a place in the afterlife.

Barbarians take their dreams seriously, analyzing them for clues to cure diseases, bring prosperity, and discourage bad luck. Mothers routinely ask their children about their dreams, hoping for signs that they will grow up healthy and strong. A warrior may seek out a cleric for a purification ritual if his dreams were filled with blasphemous images. Elders may spend the entire day discussing the implications of an ambiguous dream. (Does Targ's dream of a giant eagle foreshadow a hard winter, or does it indicate his wife will bear him a son?) Dreams also affect a leader's decisions; a dream of a slain enemy may spur him to attack a neighboring village, and a dream of his own death may encourage him to seek out a successor.

Rituals

Rituals are ceremonial activities performed in a fixed manner, usually supervised by a cleric or other authority figures. Outworld priests often conduct rituals to venerate their gods or gain access to magic. Barbarians, on the other hand, use rituals to coax favors from benevolent entities and placate angry ones. They hold feasts to honor their ancestors, stage dances to attract the attention of war gods, and burn animal carcasses to pacify famine spirits.

Many rituals center around hunting. Before a hunt, warriors may cleanse themselves by sitting close to a fire until they're drenched in sweat. Animal bones may be cast into the flames, along with a few of last year's weapons. The first major kill of the hunting season—a bear, a stag, or a lion—may be honored instead of



eaten, its carcass the centerpiece of a dance festival, with tribal elders taking turns brushing its fur. The first fish caught in the spring might be blessed by a cleric, then returned to the water to ensure a bountiful supply the following year.

Perhaps the most complicated rituals, and those taken most seriously, are associated with the life cycle. Some tribes send pregnant women into the woods to give birth in the presence of nature deities. Other tribes keep pregnant women in pits; warriors stand guard to protect them from disease spirits. Naming a newborn may involve the entire tribe, with suggestions offered by all adult members during a week-long series of feasts and dances; the final decision belongs to the parents or, in some cases, the leader or a cleric. A child's first word, first step, and first tooth may also be cause for celebratory rites.

Barbarians often mark the onset of puberty with rituals to test character. A young woman may be required to spend a week wearing a heavy hood to force her head down, leather cups over her ears to prevent her from hearing,

and a bundle of branches strapped to her the hair shorn from her head. Often, she is secluded in a cave or shack miles from the village, left to fend for herself for a month or more. Seclusion is also recommended for an adolescent male, who may be blindfolded, taken to a distant land, and abandoned. He is not only expected to find his way home, but also to introduce himself to the spirits of the natural world; if the spirits find him worthy, they will protect him from harm.

Elaborate funeral rituals guarantee a spirit's safe passage into the afterlife. The body may be burned in a ceremonial fire, wrapped in animal skins and buried in the ground, or anointed with herbal lotions and lowered into a quicksand pool. The corpse of an animal, such as a wolf or a tiger, may be interred with the body, so that the animal's spirit can protect the spirit of the departed. The departed's skull may be retained and given to the family, or stacked with others in a place of honor near the village perimeter. The bereaved family may mourn for as long as a year, making nightly trips to the



gravesite to commune with the spirit. To discourage the departed from coming back from the dead, his possessions may be burned and his dwelling destroyed.

Charms and Fetishes

Clerics sometimes distribute charms and fetishes to ward off evil or bring good luck. A charm may be an animal foot, a shiny stone, a claw, or other common item; or a manufactured object, such as an amulet, rattle, or a shell marked with a rune. The material components have no special properties themselves; rather, the cleric imbues them with power by reciting magical formulas and performing supernatural rituals.

With the DM's permission, a shaman may create good luck charms (amulets, bracelets, or fetishes) to aid his fellow tribesmen. The cleric must be at least 10th level; he can create one charm per month. After he creates the charm, he makes a Wisdom check with a -1 penalty for each level of experience below 18th (a 14th-level cleric suffers a -4 penalty); a Medicine Man or Medicine Woman (see Chapter 3) suffers no penalty, regardless of level. If the check fails, the charm has no special properties. If the check succeeds, the charm grants the wearer one of the following bonuses of the DM's choice: a +1 bonus to either his Strength, Constitution, or Dexterity checks, or a +1 bonus to any one saving throw category (spells; breath weapon; rods, staves, and wands; and so on).

These charms only benefit barbarians from the cleric's homeland. A barbarian may benefit from no more than one charm at a time. The special properties of a charm last for 1-4 months.

Taboos and Superstitions

Superstitions arise from circumstances thought to foreshadow disaster. Often a superstition has its roots in a real or imagined relationship between two objects or events. A hunter fells a bear with a single arrow during a new moon; he concludes the moon is responsible for his good fortune. A cleric wears a tiger skin robe when performing a healing ritual; the patient

fully recovers by morning, and from then on, the cleric never fails to wear the robe. Such coincidental occurrences become part of the culture and are accepted as facts. Other examples:

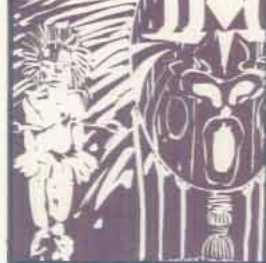
- If a rabbit crosses your path, your journey will be ill-fated.
- Meat becomes poisonous if looked upon by a skunk.
- A white owl is an omen of death.
- A dying man's last words foretell a future event.
- If a person becomes feverish, his weapons will soon break.
- The corpse of a toad marks the location of a buried gem.

Some events, objects, and people are believed to be inherently sinister because of their association with death, or because they run afoul of accepted cultural standards. Barbarians avoid sinister events, cast away sinister objects, expel sinister people. These superstitions may concern outworld funeral services, human bones, undead, left-handed people, blonde hair, vermin such as rats, and the like.

Still other superstitions involve strict prohibitions on behavior, called taboos. A tribe generally has at least one taboo applicable to all of its members, and may assign additional taboos to specific groups, such as elderly warriors, unmarried women, or men with facial hair. Personal taboos, unique to specific individuals, are also possible. By avoiding his taboos, a barbarian minimizes the chance of upsetting evil spirits or attracting their attention. Typical taboos:

- Must not touch a deer carcass.
- Must not wear a black garment.
- Must not be embraced by an outworlder.
- Must not drink from the same river in which he has ridden a raft.
- Must not cut his hair.

Barbarians devise elaborate safeguards to stave off the misfortunes associated with superstitions.



They use gestures (touching their ears, spinning in a circle), charms (a dragon's scale, a porcupine quill), runes (a tattoo on their wrists, an image on a shield), and vocalizations (evoking an ancestor's name, howling like a wolf). Just as superstitions vary from culture to culture, so do the safeguards. To bring good luck, a desert barbarian might wear a camel hair necklace, and a swamp barbarian might avoid killing snakes.

Warfare

The barbarian is no stranger to war. He fights to defend his homeland, steal goods from his neighbors, and avenge himself against real or imagined injustices. Some tribes glorify war by reserving their highest honors for bloodthirsty warriors. But even peace-loving tribes value a strong defense.

War erupts for many reasons. A family blames a neighboring tribe for the disappearance of their son. A cleric holds a rival sorcerer responsible for a forest fire. A leader interprets an omen as a command from the gods to destroy the blasphemers in the next valley.

Most commonly, however, barbarian wars involve disputes over territory. For a tribe that exhausts its food supply, it may be easier to wage war on a neighbor than relocate. If the war goes badly for the neighbor, they may cede their lands to the invader, then declare war on a still weaker tribe. Typically, all healthy members are mobilized to fight a territorial war; there's too much at stake to rely solely on the tribe's elite warriors.

Wars may also be fought for security reasons. A cleric may suspect another tribe of harboring undead or fraternizing with evil spirits. A leader may assault a neighboring tribe before they grow too large and begin to covet his homeland. It may be prudent to eliminate a rival tribe on the verge of developing poison blowguns or equally ominous weapons. Some barbarians routinely attack every stranger they encounter, figuring that it's better to kill a few innocents than allow potential enemies to gather information.

Occasionally, a leader instigates war for per-

sonal reasons. He may want to impress the gods with his prowess as a fighter, or make up for a cowardly act performed in an earlier battle (or an earlier life). Sometimes a leader conducts raids for the express purpose of increasing his personal wealth, measured in livestock, weapons, hides, or slaves. In wars motivated by ego or greed, a select group of warriors may fight for a share of the spoils or the privilege of serving the leader.

Though outworld wars are fought with professional soldiers armed with the finest armor and weapons, barbarians usually fight as a horde, attacking with whatever weapons are at hand. Where outworld armies rely on tactical planning and the strategic deployment of specialized units, barbarians depend on surprise and ferocity.

Seasoned warriors prefer to attack at night or just before dawn, when the enemy sleeps. If the enemy is inside a dwelling, the attackers may wait to attack until the first enemy emerges. If the enemies refuse to leave the dwelling, the attackers may toss in torches.

A preferred method for attacking mobile enemies (those on foot or horseback) involves charging at top speed, shrieking and whooping, then attempting to drive them off a cliff or trap them in a valley. They may also encircle their enemies with fire by igniting brush or throwing torches. While one group of barbarians keeps the fires going, a second group shoots arrows and hurls spears from treetops.

Barbarians use similar techniques when hunting. Hunters corner and surround large game animals, then assault them with arrows, stones, and spears, preferably from a high vantage point. Barbarians also chased their prey into bogs; the hunters wait while the prey struggles in the mud, moving in for the kill when it exhausts itself. To hunt herd animals, barbarians sometimes arrange stacks of stones in the shape of a large V, each stack about 3–5 feet high and spaced a few yards apart. One group of hunters waits near the pointed end of the V as the rest chase the herd into the open end. The hunters at the point of the V attack as the herd approaches.

Like all characters, barbarians are unique individuals with their own histories, motivations, and patterns of behavior. Rules for generating personalities are neither practical nor desirable, because the most memorable characters tend to evolve over time as they react to the events in a campaign. Still, a good character requires a solid foundation. In this chapter, we'll cover a few of the basics.

Demographics

How many barbarians should appear in a campaign? Put simply, very few. Barbarians exist outside the mainstream of a conventional campaign, confined to a game world's most isolated areas. The likelihood of a traveler stumbling across a barbarian is remote. Interaction between outworld and barbarian societies is all but nonexistent. The demanding ability requirements also limit the number of barbarians, as do the harsh conditions under which they live; primitive environments don't promote long lives or large populations.

To maintain a semblance of realism, the DM should keep barbarian characters to a minimum. Barbarian NPCs should be rare, limited to encounters in unexplored territories or occasional run-ins with scouts, hunters, and exiles. Most parties can accommodate one or two barbarians PCs. But if a party contains more barbarians than, say, rangers or paladins, or if twice as many encounters feature barbarian NPCs as dragons or halflings, the DM might want to rethink his campaign.

Adventurous DMs might wish to experiment with parties composed exclusively of barbarian PCs. To keep the campaign manageable, it's suggested that all-barbarian parties come from the same tribe, and that their adventures focus on problems associated with their homelands (food shortages, territorial disputes, monster raids). As barbarian PCs gain experience (and the DM gets use to handling them), they may venture into the outworld. If so, the DM should be care-

ful not to overwhelm them with inappropriate encounters; barbarians probably won't have much luck facing an army of evil wizards, nor will they have much fun spending weeks on end in outworld cities.

Age

Both his environment and culture conspire to keep the barbarian's life short. He is victimized by disease, famine, and predators. Tribal rivalries take their toll, as do traditions that glorify warfare. Disagreements may escalate into bloody free-for-alls, initiation rites may inadvertently end in death.

It's not unusual, then, for as many as 90% of a tribe to die by age 30. A man reaching age 40 is considered an elder. Only those blessed by the spirits live beyond 60.

Typically, barbarians confer all the privileges and responsibilities of adulthood at the cusp of adolescence; because of the high mortality rate, they can't afford to wait. Therefore, a 1st-level barbarian may be as young as 13. The majority of higher-level barbarians fall between the age of 16–30. Note that with access to sophisticated medicines, magic, and equipment, a barbarian may live a much longer life in the outworld than he would in his homeland.

Gender

In a patriarchal culture, women may outnumber men by as much as two to one. Though disease and famine claim as many women as men, males are more likely to place themselves in harm's way. Men hunt dangerous animals, wage war, and seek combat for personal glory, often with devastating results. In matriarchal societies, these roles may be reversed, resulting in a population with considerably more men than women.

But even in male-dominated societies, females must shoulder their share of the burden. With so many hardships to overcome, a tribe must draw on the strengths of all members to survive. Conse-



quently, females are not only encouraged but expected to become fighters and clerics. A woman must learn to hunt and fish in case her mate dies prematurely. She must learn to fight so that she can help defend her village. She must learn the traditions of her culture in order to pass them along to future generations. In short, female barbarian characters in most cultures are as able as their male counterparts, and should be treated accordingly in the context of a campaign.

Barbarians in the Outworld

A barbarian's personality and skills make him perfectly suited for a life in the wilderness. So why would he leave? What would compel him to abandon his homeland? Following are some possible answers, which may be used as springboards for getting members of various character kits into the outworld.

Exploration

An explorer may venture into the outworld in search of new hunting grounds or grain fields. He may be tracing a river to its source. He may decide to locate the nesting grounds of a flock of eagles. Or he may simply be driven by curiosity, wondering what secrets lie beyond a mountain range or across a vast sea. A restless barbarian may simply tire of his homeland routine, and head off in a random direction in search of adventure.

Suggested Kits: Brushrunner, Islander, Medicine Man, Plainsrider, Spiritist.

Quest

A young barbarian may go into the outworld to complete a mission or quest at the behest of his family, tribal leader, or mentor. He may seek a fertility potion, a cure for a disease, a treasure rumored to bring good fortune, or a long-lost friend. He may be asked to track down tribal spirits who've scattered across the world, or

exterminate evil on behalf of his homeland. He spends as much time in the outworld as it takes to complete his mission—a few months, a year, perhaps a lifetime. He may offer his services to an adventuring party in return for their help.

Suggested Kits: Dreamwalker, Medicine Man, Plainsrider, Seer.

Misfortune

A stroke of bad luck may wrench a barbarian from his homeland and send him into the outworld against his will. A current may sweep a fisherman into the ocean, washing him ashore on an unfamiliar coast. An impetuous adolescent may hitch a ride on a pegasus. She shakes him from her back, and he lands in a field of flowers, hundreds of miles from home. A cleric imbibes a potion that he believes will put him in contact with his ancestors, but instead, he falls into a coma. Believing him dead, his family places his body on a raft and sets him adrift on a river; an outworld adventuring party fishes him out of the water and revives him. A lost barbarian may spend the rest of his life trying to find his way home.

Suggested Kits: Brute, Dreamwalker, Flame-speaker, Forest Lord, Islander, Witchman.

Raider

Sent by a ruthless leader or compelled by his own savagery, a barbarian may venture into the outworld for the express purpose of wreaking havoc. To fulfill his destiny as a warrior, he may be bent on killing as many outworlders as he can. Fueled by hatred or cultural arrogance, he ravages the countryside, burns villages, and waylays travelers. Alternately, his reign of terror may be motivated by principle; his religion declares all wizards or lizard men to be unholy, and he intends to wipe them off the face of the planet.

An adventuring party may be able to direct his aggression against enemies of the outworld. If he



despises wizards, they may be able to convince him that evil wizards pose the most significant threat to his ethos. If he seeks war, they may lead him to an army of ogres ripe for the slaughter. So long as the party finds ways to satisfy his blood lust, he may remain with them indefinitely.

Suggested Kits: Wizard Slayer, Ravager, Witchman.

Exile

Not all barbarians who leave their homelands do so voluntarily. A barbarian may be cast from his tribe for violating a taboo (washing his feet on a feast day) or tampering with the supernatural (attempting to contact his father's spirit without permission). He may also be exiled for cowardice (refusing to enter a dragon's cave to steal its eggs), punishment for a transgression (sharing food with an enemy), or offending the leader (holding hands with the leader's daughter). He may also be a victim, wrongly accused of a crime (held responsible for damaging an idol which was actually struck by lightning) or consorting with evil forces (a snake falls out of a tree and lands on his shoulders, a sign of corruption). Forbidden from ever returning to his homeland, the barbarian has no choice but to make a new life in the outworld.

Suggested Kits: Dreamwalker, Flamespeaker, Wizard Slayer, Plainsrider, Spiritist, Witchman.

Survivor

A barbarian may be forced into the outworld because his homeland no longer exists. His people may have been wiped out by disease or an enemy raid. A volcanic eruption may have buried his village in molten lava while he was away on a hunting expedition. He may join an adventuring party in hopes of finding other survivors, or just because he's lonely and misses human companionship.

Suggested Kits: Brute, Flamespeaker, Forest Lord, Medicine Man, Plainsrider, Ravager.

Common Traits

Regardless of their homelands, skills, and character kits, most barbarians share a set of common traits. Though a player isn't required to incorporate all these traits into his character, he should think carefully before setting them aside. In a sense, these traits define the barbarian as much as his ability scores.

Outsider

No matter how many years a barbarian spends in the outworld, no matter how many friends he makes or how many adventures he experiences, he remains an outsider. He will never feel completely comfortable in civilized settings, nor can he be fully at ease around his outworld companions. At times, he may be overwhelmed by the cultural differences between his homeland and the outworld. The strange devices frighten him. The bizarre architecture leaves him wide-eyed. The behavior of outworlders disgusts, amuses, and intimidates him. He may never accept outworlders as equals; he has a hard enough time accepting them as the same species.

Lover of Nature

A barbarian considers himself an integral part of the natural world. Just as a bird belongs to the sky, as a stone belongs to a mountain, so does the barbarian belong to his homeland. He delights in the freedom of the outdoors, the companionship of animals, the warmth of the sun on his shoulders. He accepts that nature can be both kind and cruel; he luxuriates in her bounty and weathers her hardships the best he can. Little wonder, then, that a barbarian views cities in much the same way as an outworlder views prisons: restrictive, dreary, and deadening.



Uneducated

By no means are barbarians ignorant. Most have mastered an impressive set of survival skills. Many are exceptional hunters and warriors. Nearly all have taken part in the development of rich cultures.

Still, in an outworld sense, barbarians are uneducated, lacking in the fundamentals that outworlders typically take for granted. Most are illiterate, less likely to stare at the words in a book than to nibble on the pages. They have a primitive aesthetic sense; poetry makes their eyes glaze over, concerti put them to sleep. They find all but the simplest mathematical concepts incomprehensible. They have virtually no understanding of outworld sciences; engineering is meaningless to someone who believes a drawbridge is alive.

In theory, a barbarian can learn anything. In practice, he resists most attempts to educate him. He has little interest in knowledge for its own sake. He may consent to learn how to fish with a pole, but likely walks away if lectured on how to tell the depth of the water.

Crude

When it comes to manners, a barbarian has more in common with a monkey than a nobleman. A barbarian considers an outworlder's preoccupation with etiquette ridiculous, his obsession with protocol absurd, his interest in hygiene a waste of time. Why use a spoon to eat soup when you can scoop it up with your hands? If a merchant cheats you, why not smash him with a club instead of arguing? And what's wrong with dirt?

A barbarian says what he thinks and behaves as he likes. If an aristocrat resembles a pig, the barbarian tells him so. If a friend puts on weight, the barbarian compliments him on his impressive stomach. He changes his clothes when they rot and fall apart, not when they smell. He wipes his hands in his hair, shares bones with dogs, and belches when he's full.

Simple

A barbarian's life centers around the basics: eating, sleeping, and protecting himself and his allies. He focuses on his immediate problems and concerns; long-range planning seldom extends more than a few weeks into the future. He responds to his passions more than his intellect, motivated by hunger, fear, lust, and anger. Small things fill him with joy: a fresh coconut, a perfectly formed flint arrowhead, a dip in a cool pond. He values a fur tunic more than a diamond necklace, an uninterrupted night's sleep more than a citation from a king.

Generally, outworld examples of affluence and accomplishment don't impress the barbarian. He has no desire to live in a castle, let alone build one. He prefers fresh water to fine wine. Expensive clothing makes him itch. Nor is he particularly interested in power or fame. He measures the worth of a man by his skill with a spear, not by his titles or the size of his estate.

Reverent

A barbarian follows the tenets of his faith not only to secure his place in the afterlife, but also to fend off dangerous spirits. He takes taboos and superstitions seriously, no matter how ridiculous they may appear to outworlders. To most barbarians, the spirit world is as real as the physical world. Benevolent deities grant spells to clerics and combat success to fighters. Vengeful entities bring sorrow, bad luck, and death.

Honorable

Most barbarians have a strong sense of right and wrong, and conduct themselves accordingly. A lawful barbarian is honest, selfless, and courageous, willing to lay down his life rather than go back on his word. If he vows to vanquish the dragon that killed his brother, he will do so or die trying. If he promises to care for an abandoned bear cub, he will go hungry rather



than deny the cub food. He is compassionate to the weak, loyal to his friends, and unforgiving to his enemies.

The Barbarian's Personality

To role-play a barbarian effectively, get a handle on his personality. The more you know about what makes him tick, the more realistically he'll behave. You'll also understand better how he relates to his companions, responds to NPCs, and reacts in combat.

You might begin by consulting previous volumes in the *Complete Handbook* series. The books (*Complete Fighter*, *Priest*, *Wizard*, *Thief*, and others) include lists of archetypes drawn from literature, film, and other fictional and mythological sources. Many of these archetypes can be adapted to barbarian characters. *The Complete Warrior's Handbook* and *The Complete Priest's Handbook* are especially helpful; look at the Brash Youth, the Crude Crusher, and the Dangerous Antagonist in the former, and the Crusader, the Earnest Novice, and the Proselytizer in the latter.

The Complete Bard's Handbook features tables that can randomly determine personality traits. Most traits apply to any type of character, barbarians included.

The Complete Ranger's Handbook explains how to summarize a character's personality with a single word, called the defining characteristic. Although a character's personality is composed of many elements, the defining characteristic is the most dominant, the trait from which all other personality components arise. Below, we list several possibilities applicable to barbarians.

There's no best way to choose a defining characteristic, but you'll know you're on the right track if a particular characteristic seems to fit your conception of the character. For instance, if you picture your barbarian constantly examining outworld items, his defining characteristic might be Curious. If you see him as happy-go-lucky, he might be Playful. The descriptions below are intentionally vague, allowing for a broad range

of personal interpretations.

You may also select secondary traits to complement the defining characteristic. Each entry below lists a number of options. Choose one or two that appeal to you, or make up your own. Any secondary traits are fine, so long as they don't contradict the defining characteristic; a Playful paladin might be inquisitive but he's unlikely to be sullen. Feel free to mix and match the secondary traits, or you may ignore them altogether.

Some kits work better with certain characteristics, and each entry lists suggestions. But don't feel restricted by them. Use any characteristic with any kit that feels right to you.

List of Defining Characteristics

Comforting

Wise, thoughtful, and empathetic, the comforting barbarian serves as an advisor and caretaker. He is a tireless advocate for the weak and the dispossessed. His soothing demeanor transcends cultural differences; regardless of their race or background, the troubled seek him out for counsel, the doubtful come for reassurance. He prefers to leave leadership roles to others, though he stands ready to make decisions should the need arise.

Secondary Traits: Humble, quiet, stern, reverent, nurturing, tireless.

Suggested Kits: Dreamwalker, Medicine Man/Medicine Woman, Plainsrider, Seer.

Curious

The curious barbarian delights in the world around him. Insatiably inquisitive, his interests know few limits. He can spend an afternoon watching a spider spin a web or a lioness groom her cubs. He runs his hands over trees to feel the texture of the bark, sniffs old bones for unusual odors, and smacks stones together to hear what sounds they make. Where other barbarians view the outworld as intimidating, even frightening, the curious barbarian sees it as a source of endless



wonder. He's fascinated by outworlders' clothing, awed by their weapons, amazed by their magic. His curiosity often frustrates his companions; while they're anxious to get moving, he may be lingering behind to fish pebbles from a pond.

Secondary Traits: Analytical, careless, friendly, happy, humorous, laconic.

Suggested Kits: Brushrunner, Brute, Dreamwalker, Flamespeaker, Islander.

Fearless

The fearless barbarian's matchless skill on the battlefield makes him a formidable combatant and a natural leader. No enemy is too fierce, no task too daunting, no monster too ghastly. He takes charge when others hesitate, storming an opponent's stronghold, striding through a shadowy labyrinth, challenging a defiant dragon. Though quick to act, he is by no means careless, relying on common sense and the lessons of experience.

Secondary Traits: Bold, serious, virtuous, honest, troubled, flamboyant.

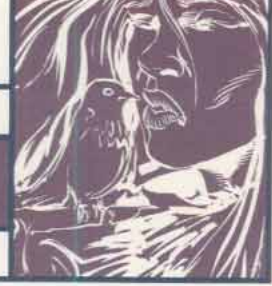
Suggested Kits: Forest Lord, Wizard Slayer, Plainsrider, Ravager, Witchman.

Grim

The grim barbarian sees life as a series of obstacles, an essentially joyless experience where good intentions are thwarted by calamitous whims of fate. He has seen too much misery to believe in the dominance of benevolent spirits; supernatural entities exist primarily to torment and hinder the living. Though he may fight tirelessly to promote his ideals, he fears his efforts may be futile, that evil will triumph in the end despite his best efforts. Taking himself seriously—perhaps too seriously—he scoffs at recreation as a waste of time and resists efforts from his friends to cheer him up.

Secondary Traits: Intimidating, angry, philosophic, courageous, melancholy, quiet.





Suggested Kits: Forest Lord, Wizard Slayer, Ravager, Plainsrider, Spiritist, Witchman.

Homesick

Though he works hard, supports his companions, and tries to be positive, the homesick barbarian can't hide how much he misses his homeland. Perhaps he is an exile. Or perhaps his homeland no longer exists, destroyed in a natural disaster or conquered by ruthless invaders. In any event, his chances of being reunited with his people seem remote at best, filling him with melancholy and longing. He reminisces incessantly, and cherishes childhood mementos as his most prized possessions.

Secondary Traits: Talkative, sad, tentative, friendly, cynical, brave.

Suggested Kits: Brute, Brushrunner, Flamespeaker, Medicine Man/Medicine Woman, Witchman.

Impulsive

The impulsive barbarian acts on the spur of the moment, responding to his immediate needs, scoffing at those who squander their time with planning. He prefers action to conversation, confident that sympathetic spirits will keep him out of trouble. On the battlefield, he attacks furiously and without hesitation. He is generous to a fault, handing over his dinner to a hungry stranger or giving his only horse to a friend with sore feet. His companions find him amusing, unpredictable, even inspiring; he seems to take more pleasure from life than those who deliberate over every move, even though his impetuosity often gets him in trouble.

Secondary Traits: Outgoing, impatient, tactless, energetic, truthful, amiable.

Suggested Kits: Brushrunner, Flamespeaker, Islander, Witchman.

Playful

The playful barbarian lives for fun and games. He chases rabbits for sport, puts dead mice in a

friend's backpack as a joke, and hangs upside down from a tree limb just to see what it feels like. He relishes combat for the sheer exhilaration of smashing his enemy's skull. He always has a smile on face, no matter how bleak the situation, and attempts to boost his party's morale with mischievous antics. If he has problems, he keeps them to himself, confident that bad times will eventually give way to good.

Secondary Traits: Undependable, flippant, optimistic, cheery, shallow, shrewd.

Suggested Kits: Brushrunner, Dreamwalker, Flamespeaker, Islander.

Proud

Brimming with self-assurance, the proud barbarian considers himself the living embodiment of everything good about his people and his culture. He is unwavering in his determination, secure in the righteousness of his cause, and confident that his actions will bring honor to his homeland and his ancestors. He holds himself to the highest standards, and expects himself to set an example for others to follow. Where others falter, the proud barbarian perseveres.

Secondary Traits: Boisterous, arrogant, optimistic, haughty, quick-witted, reflective.

Suggested Kits: Wizard Slayer, Medicine Man/Medicine Woman, Plainsrider, Ravager, Seer, Spiritist.

Savage

Unforgiving and ferocious, the savage barbarian glories in warfare. He exists to dominate and conquer, recounting lurid tales of the spilled blood of his enemies. He crushes his foes with remorseless fury. He dismisses the civilized world as a culture of weaklings and believes himself the equal of any outworld warrior. Though loyal to his friends, he is hot-tempered and easily insulted; a companion who makes a disparaging remark may find himself slammed to the ground, a dagger an inch from his eye.



Secondary Traits: Brave, abrasive, haughty, violent, unapproachable, passionate.

Suggested Kits: Brute, Wizard Slayer, Plains-rider, Ravager, Witchman.

Selfless

Deeply religious, the selfless barbarian believes he was brought into the world to help others, and puts the welfare of the needy above his own. He is considerate, charitable, and compassionate. If a companion rips her cape, he volunteers to repair it. If a warrior loses his shield, he helps him make another. If a mount dies, he oversees the services necessary to ensure a safe passage into the afterlife. With an abiding respect for the spirit world, he looks to his ancestors for guidance, heedful of the insights they reveal to him through omens and dreams.

Secondary Traits: Soft-spoken, ponderous, dignified, cautious,, introverted, courteous.

Suggested Kits: Dreamwalker, Islander, Medicine Man/Medicine Woman, Seer.

Suspicious

Uncomfortable with friends and strangers alike, the suspicious barbarian remains aloof, distrustful of the motives of others. Though willing to cooperate with his party to achieve a common goal, he withdraws as soon as the goal is achieved. The outworld fills him with anxiety; he presumes that danger lurks around every corner. The reason for his chronic unease often lies buried in his past; a trusted friend may have betrayed him, a parent may have abandoned him as a child, or an honored leader may have been revealed as a traitor.

Secondary Traits: Moody, lonely, angry, resigned, thoughtful, determined.

Suggested Kits: Brute, Flamespeaker, Forest Lord, Ravager, Spiritist.

Experience

Barbarian fighters and clerics acquire experience in the same way as standard warriors and priests. Table 46 summarizes their experience awards, including special awards that apply only to barbarians.

Table 46: Barbarian Experience

Action	XP
Per Hit Die of creatures defeated	10/level
Monster experience	Typ*
Other group experience	Typ*
Acquire or use magical items not associated with homeland or made from material not available in homeland	**0
Destroy outworld magical item instead of keeping it	**XP value
Slay an evil wizard or priest	**150% XP value
Player role-plays barbarian as very superstitious and distrustful of magic	**200
Make potion or permanent magical item	***XP value
Per spell level cast to overcome foes or problems, or to further ethos	****100

* Typ = Typical share of experience, as described in the *DUNGEON MASTER Guide*. If using the optional rule in Chapter 8 of the DMG, XP may also be awarded for the cash value of non-magical treasures.

** Optional. See Chapter 2 for details.

*** Clerics only. In most cases, the item must be associated with the cleric's homeland and made from materials available in his homeland. See Chapter 2.

**** Clerics only. Like standard priests, shamans gain experience for using spells to promote their principles. A cleric would not gain experience for using locate animals or plants to find himself a meal. But he would gain experience for using the spell to find a white rose to place in his father's grave, ensuring that benevolent spirits will protect his father in the afterlife.



Value of Animal Products

The table below lists some of the most valuable products derived from creatures in the AD&D® game worlds. Barbarians trade these products for food, tools, and other essentials. Some societies may use them as currency. The products may also be sold for gold, or used as raw material for the manufacture of clothing, medicines, and magical items. Consult the *Monstrous Manual*™ or the various *Monstrous Compendium*® volumes for special uses of unusual products, such as dragon turtle shells or cockatrice feathers.

The listed values are averages. For products of high or low quality, the values may be rise or fall as much as half. Products taken from giant creatures are worth five times the amount of their normal-sized counterparts. For instance, the pelt of a normal otter is worth 2 gp, but a giant otter's pelt is worth 10.

The listed values assume that the products are in reasonably good shape, free of rips, discoloration, and other flaws. A cracked tusk or a hide pierced by a sword may be worth only half the listed value. Scorched feathers and rotted pelts may have no value at all.

To extract the products without damaging them, a character must devote about 10 minutes per HD of the animal. Removing the fur from a 3 HD wolf, for example, takes about 30 minutes. The character must also make a Dexterity check when he completes the process. (If he has the animal rending proficiency, discussed in Chapter 5, he makes a proficiency check instead of a Dexterity check.) If the check fails, or the character failed to devote enough time to the procedure, the products are damaged and their value is reduced. Vary the amount of time required if the animal is unusually large or small, or if the desired product is relatively difficult or easy to harvest (an antler from a small deer takes less time than the fur of a giant polar bear, rabbit fur is easier than alligator hide).

For creatures other than those listed, locate a

similar species and assume that the value of the products are comparable. Mammoth and mastodon tusks, for instance, are worth about the same.

Determining Values

Animals may also produce products other than those shown on the table. Following are guidelines for determining their values.

Carcasses

The flesh of almost every natural animal has value as food. A pound of meat from wild game (deer, goats, birds, fish) may fetch 1–6 sp. But keep in mind that most settled areas have ready access to meat; only in areas where game is scarce or famine persists will animal flesh have any significant value. Gourmets might pay 10 gp or more for a pound of meat from a dragons, kirre, or similarly rare creature. When efficiently processed (by a skilled butcher or a character with the animal rending proficiency), a 100-pound game animal may yield 60–80 pounds of meat.

Organs

Hearts, eyes, and other organs may be sought by wizards (for spell components), collectors (for trophies), and priests (for religious rites). Values vary wildly, depending on the scarcity of the animal and the desperation of the buyer. As a rule of thumb, figure that organs of common creatures bring a minimum of 1 sp per pound. For rare creatures, the sky's the limit; a dragon heart or a couatl tongue could bring hundreds of gp in the right situation.

Poisons

Animal poisons—available from creatures such as snakes, scorpions, and spiders—are sought for medicinal, alchemical, and combat purposes. Poisons may be milked from fangs or stingers, or the poison sacs may be cut out. Incapacitating poisons (those causing paralysis,



sleep, or sickness) are typically worth 1–6 gp per ounce. Fatal poisons (those causing death) may bring 20–30 gp per ounce. Extremely rare poisons, such as that of the ettercap, are worth up to 1,000 gp.

Even in barbarian cultures, the use of poison is considered a cowardly act. In the AD&D game system, good characters do not use poison.

Teeth and Claws

Teeth and claws are sought for spell components, jewelry, and weapon enhancement (teeth can be imbedded in clubs, large claws can be used as makeshift daggers). Values correspond to the scarcity of the animal. The teeth and claws of common animals bring no more than 1–2 sp per pound. A single claw or tooth from an unusual animal may be worth 100 gp or more.

Horns and Antlers

Generally, the horns and antlers of common animals (deer, elk, buffalo, goats) have little worth aside from their value as trophies. Traders should consider themselves fortunate to get 1 gp for them. The horns and antlers of unusual creatures, such as minotaurs and gorgons, are valued at 30 gp or more. Horns that have been ground into powder are twice as valuable as solid horns, if the buyer believes they have medicinal value.

Feathers

Most feathers aren't worth much. Feathers from common birds (ducks, geese, chickens) may bring 1–2 sp per pound. Brightly colored feathers, such as those from parrots or flamingos, might be worth 1–4 sp each. A feather from a monster or magical bird may be worth a few gp.

Creature	Product	Value (gp)
Ankheg	shell	100
Aurumvorax	entire body	2,000+
	hide only	500
	claw or tooth	1
Bear, black	pelt	6
Bear, brown	pelt	5
Bear, polar	pelt	8
Beaver	pelt	2
Beetle, fire	light glands	50
Behir	horns	10
	talons	8
	skin	500
Beholder	eye	50
Bobcat	pelt	2
Bulette	head plates	200
Catoblepas	horn	30
Centipede, giant	poison	5/ounce
Cobra, giant	poison	18/ounce
	skin	4
Cockatrice	feather	8
Chinchilla	pelt	3
Crab, giant	shell	10
Crocodile	hide	5
Displacer beast	hide	3,000
Dragon turtle	shell	500
Dragonne	hide	2,000
Elephant	tusk	5/lb.
Ermine	pelt	4
Ettercap	poison	1,000/ounce
Fox	pelt	3
Giraffe	pelt	5



Creature	Product	Value (gp)
Gorgon	blood	20/oz
	scales	25/lb
	hide	500
	horn	35
Kirre	horn	25
Leopard	pelt	6
Leopard, snow	pelt	8
Leucrotta	hide	150
Lion	pelt	4
Lizard, giant	skin	6
Lurker	eggs	900
	gas sac	100
Lynx	pelt	2
Manticore	hide	10,000
Mimic	ichor	8/oz
	organs	5/lb
Mink	pelt	3
Minotaur	horn	30
Musk ox	hide	5
Naga	hide	400
	eye	20
	tooth	5
Narwhal	carcass	100/HD
	ambergris	200–2,000
	horn	10–40
Ocelot	pelt	4
Octopus, giant	hide	20
	ink	2/ounce
Otter	pelt	2
Otter, sea	pelt	3
Owlbear	eggs	200
	pelt	5
Panther	pelt	5
Peryton	antlers	25
	eggs	10–120

Creature	Product	Value (gp)
Phoenix	carcass	30,000
	eye	5,000
	beak	5,000
	talon	5,000
	feather	50
Rabbit	10 pelts	1
Raccoon	pelt	1
Remorhaz	eggs	500
	thrym	5–10/flask
Roc	feather	5
Roper	glue	8/ounce
	acid	4/ounce
Scorpion	poison	18/ounce
Seal	pelt	3
Sheep	wool	1
Spider, giant	poison	15/ounce
Squirrel	5 pelts	1
Tabaxi	pelt	250
Tarrasque	carapace	20,000
	underbelly	5,000
Tiger	pelt	5
Troll	blood	400
Unicorn	horn	1,500
Walrus	tusk	20
Whale, giant	ambergris	2,000–40,000
	carcass	100/HD
Wolf	pelt	3
Wolf, winter	pelt	5,000
Wolverine	pelt	3
Yeti	pelt	300
	tooth	1
	claw	1
Zebra	pelt	5

BARBARIAN FIGHTER

	STR	Hit Prob	Dmg Adj	Wgt Allow	Max Press	Op Drs	BB/LG
	DEX	Rctn Adj		Missle Att Adj		Def Adj	
	CON	HP Adj	Sys Shk	Res Sur		Pois Save	Regen
	INT	No of Lang	Spell Lvl	Lrn Sp		Spells/Level	Spell Immun
	WIS	Mag Def Adjus	Bonus Spells		Spell Fail		Spell Immun
	CHR	Max No Hench		Loy Base		Rctn Adj	

Base Rate	
Light	()
Mod	()
Hvy	()
Svr	()
Jog	($\times 2$)
Run	($\times 3$)
Run	($\times 4$)
Run	($\times 5$)

_____	Paralyze Poison	_____
_____	Rod, Staff or wand	_____
_____	Petrify Polymorph	_____
_____	Breath Weapon	_____
_____	Spells	_____
Modifier		Save



Surprised _____
Shieldless _____
Rear _____
Natural AC _____

Defenses

HIT POINTS	Wounds	BARBARIAN ABILITIES
		Leaping _____ Springing _____ Back _____ Detection _____ % Climbing _____ %

WEAPON COMBAT

WEAPON COMBAT									
Weapon	#AT	Attack Adj/Dmg Adj	THAC0	Dam (SM/L)	Range	Weight	Size	Type	Speed
				/					
				/					
				/					
				/					
				/					

Special Attacks _____ Ammunition _____

Ammunition															
□	□	□	□	□	□	□	□	□	□			□	□	□	□
□	□	□	□	□	□	□	□	□	□			□	□	□	□
□	□	□	□	□	□	□	□	□	□			□	□	□	□

Outworld Reaction Adjustment

Superstitions

Proficiencies/Skills/Languages

[illegible]

Kit Benefits and Hindrances

SHAMAN

_____	Paralyze Poison	_____
_____	Rod, Staff or wand	_____
_____	Petrify Polymorph	_____
_____	Breath Weapon	_____
_____	Spells	_____
Modifier		Save

HIT POINTS	Wounds	BARBARIAN ABILITIES
		Leaping _____ Springing _____ Back _____ Detection _____ % Climbing _____ %

Special Attacks _____	Ammunition _____	□ □ □ □
_____	□ □ □ □ □ □ □ □ □ □	_____ □ □ □ □
_____	_____	□ □ □ □
_____	_____	□ □ □ □
Outworld Reaction Adjustment _____		

Kit Benefits and Hindrances

Gear

[illegible]

Supplies

Water

Rations

Feed

Experience

[illegible]

Treasure

Coins

Gems

Other Valuables

[illegible]

Miscellaneous Information

[illegible]

(Magical Items, Command Words)

[illegible]

Spheres

Notes

[illegible]

Humanoid Character Kit Design Sheet

Character Class: _____

Campaign: _____

Player: _____

Dungeon Master: _____

Overview: _____

Requirements: _____

Homeland Terrain: _____

Role: _____

Secondary Skills: _____

Economic System: _____

Wealth Options: _____

Spheres: _____

Talisman: _____

WEAPON PROFICIENCIES:

Required: _____

Recommended: _____

NONWEAPON PROFICIENCIES

Bonus Proficiencies: _____

Required Proficiencies: _____

Recommended Proficiencies: _____

Forbidden: _____

EQUIPMENT: _____

SPECIAL BENEFITS: _____

SPECIAL HINDRANCES: _____

NOTES: _____

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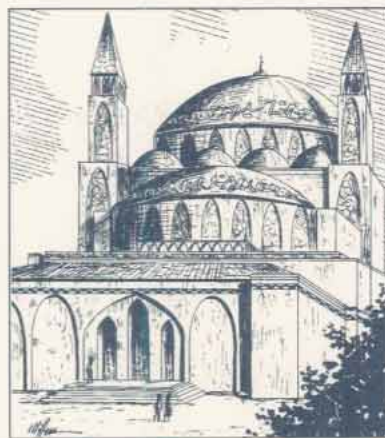
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The Double Rose. Location, location, location! Business is brisk at this exclusive drinking/dining establishment in the heart of the city. Housed in a stately manor, impeccably restored and maintained, it has a fairy-tale quality. P65. Ask for Ian.

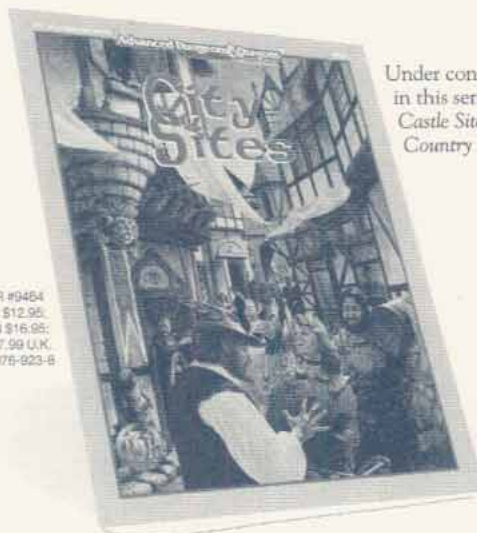


Civic Temple. One of the most beautiful structures in the city, the temple also serves as a busy marketplace, public forum, and bank. Its regal domes shine like huge jewels in the sunlight. A must see, inside and out! P15. Ask for Ereik.

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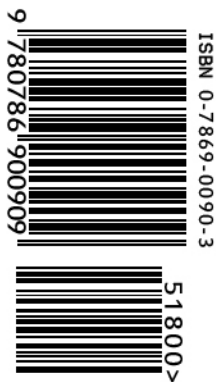
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